THE

UNIVERSAL CHRISTIAN COUNCIL

FOR

LIFE AND WORK

(STOCKHOLM)

Minutes of the Meeting

of the Continuation Committee

September 1-5, 1930

Chexbres (Vevey), Switzerland

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Br 280.24
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UNDER THE JOINT PRESIDENCY OF

His Grace The Metropolitan of Thyateira.
Representing His Holiness the Œcumenical Patriarch.

President D. Dr. H. Kapler.

The Right Rev. The Lord Bishop of Winchester.
Representing His Grace the Archbishop of Canterbury.

The Rev. S. Parkes Cadman, D.D. LL.D.

His Grace The Archbishop of Upsala.
Honorary President of the European Section.

Chairman of the Council
Elected to serve until Jan. 1., 1931:
President D. Dr. H. Kapler.
Elected to serve until Jan. 1., 1933.
The Rt. Rev. the Lord Bishop of Winchester.

Chairman of the Executive Committee
Elected to serve until Jan. 1., 1933:
The Rt. Rev. Lord Bishop of Winchester.

General Secretary for Education and Extension
Prof. Adolf Keller, D.D., 2, rue de Montchoisy, Geneva.

General Secretary for Administration, and Treasurer
Dr. Henry A. Atkinson, 70, Fifth Avenue New York and 2, rue de Montchoisy, Geneva.

Assistant Secretary for Administration
Paul H. Steele, M. A., 2, rue de Montchoisy, Geneva.

Secretaries of the Sections

The Rev. P. T. R. Kirk (British Section) 4, The Sanctuary, Westminster S.W. 1.

D. Theol. E. Stange (European Section) (German), Kassel-Wilhelmshöhe, Kirchstrasse 6, Germany.

Pastor J. Jézéquel, (European Section) (French), 3, rue Desrenaudes, Paris, XVII.

Prof. H. Alivisatos, D.D. (Orthodox Section), Voulis Str. 27, Athens, Greece.

The Rev. Henry Smith Leiper (American Section). Federal Council of Churches, 105, East 22nd. Street, New-York.

International Headquarters
2, rue de Montchoisy, Geneva, Switzerland.

LIBRARY
World Council of Churches
150, route de Ferney, GENEVA

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EXECUTIVE COMMITEE

(a) *The Five Presidents and the Honorary President:*

His Grace the Metropolitan of Thyateira, D. GERMANOS, representing His Beatitude the Œcumenical Patriarch.

President D. Dr. H. KAPLER.

The Rt. Rev. the Lord Bishop of WINCHESTER, representing His Grace the Archbishop of Canterbury.

The Rev. S. PARKES CADMAN, D.D., LL.D.

His Grace the Archbishop of Upsala, SÖDERBLOM, D.D. Honorary President of the European Section.

The President of the 5th Section. (To be named later).

The General Secretaries:

Dr. Henry A. ATKINSON and Prof. Dr. Adolf KELLER.

The Treasurer:

Dr. Henry A. ATKINSON.

(b) *The Secretaries of the Sections:*

Prof. Dr. H. ALIVISATOS.
D. E. STANGE.
Rev. Henry S. LEIPER.
Pasteur J. JÉZÉQUEL.
Rev. P. T. R. KIRK.

(c) *Three members of the European Section:*

Bishop L. RAVASZ.
Prof. Dr. F. ZILKA.

A representative from the German Evangelical Church Federation (to be named).

Two members of the Orthodox Section:

Prof. Dr. S. ZANKOW.
Bishop IRENEUS of Novi Sad.

Two members of the British Section:

Dr. A. E. GARVIE.
The Rt. Rev. the Lord Bishop of LICHFIELD.

Two members of the American Section:

Prof. Dr. William ADAMS BROWN.
Bishop J. L. NUELSEN.

Two members from the Fifth Section:

(To be named later).

(d) *Three co-opted members:*

Bishop V. AMMUNDSEN.
Prof. Dr. Wilfred MONOD.
Dr. Georges THÉLIN.

(e) *The Chairmen of the Standing Commissions:*

Institute Commission: Prof. D. TITIUS.
Church and Labour Commission: Pasteur E. GOUNELLE.
Theologians' Commission: Prof. Dr. Adolf DEISSMANN.
Co-operation with Orthodox Church: The Rt. Rev. the Lord Bishop of CHICHESTER.
Press Commission: Prof. D. HINDERER.
Youth Commission: Dr. G. F. BARBOUR.
Permanent Finance Committee: Dr. E. STANGE.

MINUTES
OF THE UNIVERSAL CHRISTIAN COUNCIL FOR LIFE AND WORK
(Chexbres)

The meeting was called to order at 2.30 p.m. September 1st with President Dr. Kapler in the Chair, at the Institut Préalpin, Chexbres, Switzerland.

Professor Choisy read from Scripture and offered prayer. Hymn No. 3. from "Communio" was sung.

The Chairman said:—

"Gentlemen, Brethren,

"A year ago, it was my privilege as Chairman of the Executive Committee, to welcome the Continuation Committee on German soil. On the historic places where the German Reformer Martin Luther prayed when a boy, fought as a monk the battle of the soul, and after his stand before the Emperor and representatives of the Nation, translated the Word of God into the maternal tongue, we have spent together days never to be forgotten for their brotherly fellowship, the fruit of which will with the blessing of God last long.

"To-day, thanks to the kindness which our Swiss friends have shown us so often, I have pleasure, as Chairman of the Universal Christian Council for Life and Work to welcome its members here in the French-speaking part of hospitable Switzerland. We are sure that here in the home-land of the Swiss reformers we shall be touched and enriched by the sacrificial spirit of Ulrich Zwingli and by the œcumenical mind of John Calvin. We feel particularly honored and delighted to have as one of our group the president of the Swiss Church Federation, and for the warm welcome which he has extended to us on behalf of the Swiss churches. We wish to thank him and those on whose behalf he spoke, for his kind words and for the careful and manifold arrangements made to assure every comfort to this Conference.

"The year since our last meeting at Eisenach has been eventful for our five Sections. The younger Churches in the mission fields are clamouring, as the developments in South-India show, for a more effective federation or union of the Christian forces. Numerous representatives of the Churches that have originated from Wittenberg, Zurich, and Geneva have met at the 400th anni-

versary of the dispute of Marburg in 1529. In the present year, at the invitation of the German Church Federation a large number of official representatives of the non-Roman Churches all over the world have attended the fourth centenary of the *Confessio Augustana* and thus have given clear evidence of the œcumenical significance of this historic creed. The world-wide Anglican Communion has through the Lambeth Conference taken decisions on a number of the burning questions of the day. The action of that important body will not pass unnoticed in the other churches of the world, but on the contrary is bound to leave its mark on the spiritual movement of our day. The Orthodox branch of Christianity, that has gone through untold suffering at many times, such as the Armenian, the Syrian, and Greek Churches, is once more being martyred with other Christians at the hands of the Russian Soviets to an extent that is unparalleled in history.

"It is these sad events in the near East that have brought about in the midst of the conflicting interests of politics and economic necessities a growing consciousness of the responsibility of the churches as a corporate organism.

"Yet, although we are deeply thankful for the rising of the churches in solemn protest against the suppression of the freedom of conscience in Soviet-Russia, we feel heavily our failures and our shortcomings. When we look towards the Far East, the civil war and famine in China, the rising in India, the racial and class hatreds all over the world, the increase in armaments, the growing economic distress, the outburst of hatred against the church and organised Christianity and the Christian foundations of our civilization, we should be overtaken by despair if left to ourselves. But we know that above the dark sky there is the love of God eternally active in judgment and forgiving grace. In our weakness Christ's power shall become manifest. In our churches the spirit of life acts through the Word and Sacraments, victorious over death.

"Before the throne of God we bring our perplexities and our problems which will occupy our attention during these days.

"At Eisenach we were looking up to the golden cross towering from the Wartburg, not only under the rays of the sun, but also in the darkness of the night, a symbol of this supreme sacrifice and glorious victory. The Swiss arms carry a white cross in a red field, a symbol of purity and love, the powers that are more powerful than the hatred and sin of the world. And when we are frightened by the darkness around us, then we will turn, led by the watch-word of the church of Geneva, Post Tenebras Lux, to the millennary testimony of Him, who said: "I am the Light of the world", and the promise given by the Master to his disciples and followers: "You are the light of the world".

The General Secretary then read the Roll as follows :—

Prof. Dr. Alivisatos.
Dr. Amelink.
Bishop V. Ammundsen, D.D., Bishop of Haderslev.
Pastor Louis Appia.
Dr. Henry A. Atkinson.
Dr. G. F. Barbour.
Mr. O. Bauhofer.
Dr. Böhme.
Miss Boswood.
Pastor Bouvier.
Dr. S. Parkes Cadman.
Dr. Victor Capesius.
The Rt. Rev. the Lord Bishop of Chichester.
Prof. Dr. Eugène Choisy.
Prof. D. Dr. Deissmann.
Prof. Dr. Dibelius.
The Rt. Hon. Lord Dickinson.
Miss Dingman.
Dionysius, His Beatitude the Metropolitan of Warsaw.
Pastor Nils Ehrenström.
Mr. de Felice.
Prof. Dr. Geismar.
Germanos, His Grace the Metropolitan of Thyateira.
Pastor E. Gounelle.
M. Charles Guillon.
The Rev. P. Hartill.
Prof. D. Hinderer.
Prof. Arthur Hjelt.
Ob. Kon. Rat. F. Hosemann.
Pastor J. Jézéquel.
President D. Dr. H. Kapler.
Prof. Dr. Adolf Keller.
Bishop A. Küry.
The Rev. Henry S. Leiper.
Sir Henry Lunn.
M. Marion.
Pastor Menn.
Pastor Merle-d'Aubigné.
Dr. Wm. P. Merrill.
The Rev. Monahan.
Prof. Henri Monnier.
Professor Wilfred Monod.
Dr. Müller.
Mr. Muller.
Dr. Neander.
The Rt. Hon. Lord Polwarth.
Bishop Warren L. Rogers.
Mr. Rochitsky.
Prof. Dr. Runestam.
Prof. Rust.
The Rev. Paul Sandegren.
Prälat Dr. Schoell.
Dr. Hans Schönfeld.
Ob. Kon. Rat. D. Schreiber.
Dr. Schürch.
Prof. Dr. F. Siegmund-Schultze.
Prof. Dr. J. R. Slotemaker de Bruine.
Söderblom, His Grace the Archbishop of Upsala.
D. Dr. E. Stange.
Mr. Paul H. Steele.
Prof. J. Szeruda.
M. G. Thélin.
Prof. D. Titius.
His Excellency Stephan von Ugron.
Mlle Vallette.
Dr. Veillard.
The Rev. Canon C.W. Vernon.
Dr. W. A. Visser t'Hooft.
Dr. Wahl.
The Rt. Rev. the Lord Bishop of Winchester.
Mrs. Woodhouse.
Prof. S. Zankow.
Prof. Francis Zilka.
Generalsuperintendent Zœllner.

He announced that he had received letters of apology from the following:—

Dr. Gilbert Bowles.
The Rev. Vernon Bartlet.
The Rev. W. Blackshaw.
Dr. W. A. Brown.
Mr. J. B. Chelliah.
Dr. Cheng.
Dr. R. J. Drummond.
Archbishop of Dublin.
Dr. Garvie.
Father Haas.
Mr. Frank A. Horne.
Miss Ruth Kenyon.
The Rev. P. T.R. Kirk.
Bishop of Lichfield.
The Rev. John McNeil.
The Rev. John Mansie.
The Rev. Hugh Martin.
Bishop of Novi Sad.
Bishop Raffay.
Dr. W. Simons.
The Rev. Malcolm Spencer.
The Rev. E. Smith.
The Rev. Sydney Smith.
The Rev. E. C. Unwin.
Dr. Robert P. Wilder.

The Chairman then appointed the Nominations Committee composed of the following:—

The Bishop of Winchester.	Dr. Stange.
The Bishop of Chichester.	Dr. S. Parkes Cadman.

The following Committee was appointed to consider the question of Russian persecution:—

Archbishop Germanos.	Dr. Stephan Zankow.
The Metro politan of Warsaw.	Dr. Schreiber.
Prof. Alivisatos.	Dr. Zilka.
The Bishop of Chichester.	

Prof. Monnier gave a message from the Protestant Church Federation of France on persecution in Russia (see appendix).

The Chairman on behalf of the Council thanked Professor Monnier for his address.

The General Secretary then read the following letter from Miss Brent, thanking the Committee for their memorial passed at Eisenach on the death of her brother Bishop Charles Brent:—

"Dear Dr. Atkinson,

Will you kindly convey to the members of the Standing Committee of the Universal Christian Conference on Life and Work my deep appreciation of the beautiful resolution and expression of sympathy passed at their recent meeting relative to the death of my brother.

With kind greetings,

Sincerily yours,

(*Signed*) Helen C. V. Brent.

October 22nd, 1929".

The General Secretary presented his report (see appendix).

Dr. Kapler then referred to the death of Bishop Janoska, and recalled his services to the Committee, and to the death of Lord Davidson. Bishop Ammundsen spoke on the death of Bishop Ludwigs.

Voted that the Bishop of Chichester, Dr. Zilka and Bishop Ammundsen prepare suitable memorials.

Dr. Kapler said that the Committee had been much moved by the General Secretary's report and his resignation, and expressed his appreciation on behalf of the Committee for his valuable services. Dr. Deissmann in referrring to this report stressed the parallel effect of the disarmament resolution passed at Eisenach, especially the action taken by the Bishops at Lambeth.

The Bishop of Chichester felt that the passing of the resolution at Eisenach had greatly helped him in urging the Bishops to take similar action.

The Bishop of Winchester made a strong appeal for peace being the first point in the programme.

Voted to receive the General Secretary's report.

Tuesday, September 2nd.

9.30. *Devotions.* Professor Monod offered prayer.

The following resolution presented by Dr. Deissmann and the Bishop of Chichester was voted unanimously :—

"The Universal Christian Council on Life and Work notes that the resolution on War and Arbitration proposed at Eisenach in 1929 and transmitted to the Management Committee of the World Alliance for International Friendship through the Churches with the Council's approval of its spirit and purpose, was endorsed by the Management Committee in an amended form and issued by it to the Churches.

"The Council has observed with satisfaction that the Resolution has been received with warm approval in many parts of the world particularly by the Lambeth Conference 1930; and expresses the hope that the attitude of the Churches in all countries will be increasingly determined by the principles which that Resolution proclaims."

The Reports from the Sections were then received (see appendix) and were accepted with thanks from the Chair and members of the Council.

Social Institute Commission.

Dr. Titius presenting the report of the Institute Commission, said:—

"The Institute Commission held a meeting in London on the 25th April at which, in the absence of the Chairman, Dr. Garvie presided. The report on the Welfare of Seamen was finally adopted, and it was voted to forward it to the various Governments and all interested organisations. During the Sessions a report on Unemployment in the Mining Industry, covering English, German and American conditions, was discussed, and the problem of international debts was raised. It was felt that this question should be referred to experts from the various countries for careful examination.

"In regard to collaborators for the Institute in Geneva it was reported that in addition to the permanent Swedish collaborator who had been working in Geneva since early this year, the French churches had appointed Dr. Gounelle and as his representative Pasteur P. Brémond, as permanent collaborators.

"In regard to the Credit Association it has been ascertained that the Swiss bankers concerned, in view of the present situation, have expressed their willingness to subscribe sufficient to set up the organisation.

"The Chairman of the Commission in the course of a journey to U.S.A. (see the report of the Theologians' Commission) had the opportunity of conferring with the leading members of the Federal Council and of other churches, on the social tasks of the Institute; and gave an address (now published) on the aspirations and needs of the European Churches.

"Especially were methods for advertising the Review Stockholm in interested circles discussed.

Dr. Keller then presented his Report, which is printed separately.

He expressed thanks to his staff and handed in his resignation to facilitate the plans for Reorganisation. His report was accepted.

Dr. Schönfeld spoke on unemployment and reviewed the situation which faced the Conference of Experts when they met in London in July 1930, and which still continues unchanged. Two million persons in Great Britain, four million in Germany, and six million in the United States are unemployed, while prices in the world market are falling without any accompanying and decided improvement of trade. The result is the bankruptcy of thousands of producers.

At the same time we are faced by the monstrous paradox of the over-supply in the markets, enormous quantities of raw materials and foodstuffs are perishing in the non-industrial countries of the world, or are being kept out of the market. Thousands of businesses are closing down or are only working part-time because they cannot dispose of their products either in the home or foreign market. So the question is forced upon us whether current economic theory and economic practice in the whole world are not fundamentally wrong. Whilst the trade of the whole world is menaced by an excessive capacity for production on the largest possible scale, millions cannot satisfy the most essential needs of life — unless they produce still more and in doing so aggravate the existing over-production.

In this dilemma rationalisation is being praised as the panacea by means of which trade and production can be given new life

by a reduction of costs. But as a matter of fact the first result of rationalisation has been an increase of unemployment. In view of the already existing danger of chronic unemployment on a gigantic scale, we must ask ourselves therefore the very serious question: Will rationalisation ultimately lead to the cure of this unemployment ? This appears to be only possible as the result of an international scramble for markets, whose bitterness and extent can hardly be over-estimated. If it is intended to solve this gigantic conflict by means of international agreements regarding each country's share in the markets of the world, the result will not be the cure of unemployment; it will only mean that unemployment will become still more the common burden of all nations.

The London Experts' Conference in its reports on Christian sociology, on unemployment, on rationalisation and on international agreements, provided the foundation for extensive international research work. The completion of this work will enable the churches to raise their voice in regard to the urgent economic problems of the world in a way which cannot be disregarded and to do their service to the world in that, by a systematic work for agreement between the nations, they create the essentials for a real solution of these world problems.

Voted that the report of the Institute Commission be accepted.

The meeting then adjourned at 1 p.m.

Wednesday, September 3rd.

9.30. Devotions. Hymn 53 was sung. Prayer and address by Dr. Merrill.

Institute Commission.

Dr. Titius resumed his report of the Institute Commission and of the Experts' Conference. The recommendations of the Institute Commission were then adopted, as follows:—

1. These Recommendations deal with

(*a*) the problem of a Christian Sociology,

(*b*) Unemployment,

(*c*) Rationalisation,

(*d*) International Labour Conventions,

(*e*) the organisation of the Research work in co-operation with the Churches.

2. The Institute Commission agrees that the Committee on Churches and Labour be made a Commission having full standing.

Dr. Merrill then offered prayer.

Theologians Commission.

Dr. Deissmann presented the report of the Theologians Commission (see appendix). The election of those nominated as a Commission for Revision of "Communio" by his Commission were approved as follows:

Archbishop of Upsala — as Chairman.
Dr. Liedgren — as Secretary.
General Secretary Gennrich.
Dr. Schweitzer-Spandau — as Secretary.
Gensec. van Wijk.
Mme. Jézéquel.
Dr. Percy Dearmer.
Archbishop Germanos.
Dr. Merrill.

The Report of the Churches and Labour Commission was then presented by M. Gounelle (see appendix), and after discussion the following resolution proposed by Sir Henry Lunn was adopted:—

"The Continuation Committee recommends that the report of the Churches and Labour Commission be referred back to the sections with the strong recommendation that these sections use every endeavour in concert with the Churches and Labour Commission to promote national conferences of the Churches on unemployment as early as possible, and that the question of an International Conference in 1932 be referred to the meeting of the Executive Committee of 1931, with a view to holding an International Conference."

The Committee adjourned at 1 p.m.

Afternoon Session.

3 p.m. The Committee was called to order with Dr. Kapler in the Chair.

Youth Commission.

Dr. Barbour reported on the Youth Commission (see appendix). The report was approved, and the following persons nominated by the Youth Commission were elected:—

Mrs. Datta, Mr. John Nilsson } as members
Miss Dingman — as Joint Secretary.

It was stated that all the money required for the Youth Conference in Salonica next November had been received.

Commission on Co-operation with the Orthodox Church.

The report of the Commission on Co-operation with the Orthodox Church was presented by the Bishop of Chichester. Archbishop Germanos in seconding the adoption of the report expressed his gratitude that the £50 needed for the more effective organisation of the Orthodox Section had been promised by Dr. Atkinson and Dr. Cadman.

Dr. Müller presented some proposals as representative from the Diakonia as follows:

"The International Union for Inner Mission at its meeting on August 21st. to 25th. in Upsala under the presidency of Professor Reinhold Seeberg unanimously approved the proposal that on the non-Roman soil of Western Europe a scientific Eastern Institute should be established similar to the already existing Pontificium institutum orientalium studiorum in Rome with its more than 12 professors and over 70 students.

"It would be welcome, for instance, if the European Central Bureau for Church Relief would examine the financial side of the question and by granting a subvention themselves and inviting contributions from other quarters, lay the foundation stone of a modest beginning.

2. The International Union for Inner Mission attaches importance to co-operating in its own way for the promotion of the œcumenical movement and, to this end, to keeping in touch with the œcumenical Council.

"3. In order to facilitate contact with Geneva the International Union for Inner Mission decided in Upsala to set up a permanent representation there. It has commissioned Pastor Marion, who from October onwards will enter into closer relationships with the Geneva Institute, to take action in this direction.

"4. It would furthermore be welcome to the International Union if a member of the Institute Commission would become a member of its Directorate and if a representative of the Home Mission — a member of the German Home Mission was proposed — could be received into the Institute Commission.

The report of the Orthodox Commission was adopted.

Dr. Atkinson then announced that Miss Boswood had had to return home immediately owing to the sudden death of her mother. On behalf of the Committee he expressed sympathy for her in her bereavement, and in the Committee's loss of her help in their deliberations.

Dr. Kapler moved a resolution proposed by Dr. Merrill, Monsieur Jézéquel and Professor Alivisatos to the effect that the Experts' Conference held last July be called the Conference of Christian Social Workers. This was carried unanimously.

The meeting adjourned at 7 p.m.

Thursday September 4th.

9.30 a.m. *Devotions.* Hymn No. 55 was sung from Communio, and prayer said by Prälat Schoell.

The meeting was called to order at 10 a.m. with Dr. Kapler in the Chair.

Press Commission.

Dr. Hinderer presented the report of the Press Commission (see appendix), and asked if the scope of the Commission's work could be widened. He also urged the establishment of a Christian press bureau in every country.

He reported that the hand-book of the Churches would be ready for sale in October at the price of 3 Swiss francs per copy.

Voted that the report of the Press Commission be accepted.

Report of Permanent Finance Committee.

Dr. Stange presented the report of the permanent Finance Committee which included the accounts of the Central Office, the Commissions and the Institute, and the budget for the next year, as follows:—

ACCOUNTS OF CENTRAL OFFICE,

SEPT. 1929 TO AUG. 1930

	£	s.	d.
Balance in bank . . .	47	13	5
Quotas from Sections:—			
For General Fund:—			
Europe	200	—	—
America	202	17	7
Specia for Chexbres meeting	76	19	1
Britain.	200	—	—
For Institute Bureau:			
Europe	640	—	—
America	1,146	16	—
Britain.	480	—	—
Britain (arrears on last year	83	—	—
Subsidy for Stockholm Rev ew (from British Section)	350	—	—
Refund on Postage for Bulletins.	3	4	—
	£3.430	10	1

	£	s.	d.
Grants to Commissions	300	—	—
Grants to Institute Bureau.	2,349	16	—
Stationery and Printing	11	17	6
Minutes	158	3	8
Duplicating	17	13	—
Lighting and Heating.	6	1	—
Telephone	14	1	7
Registration of Cable address	2	—	—
Staff tips	1	—	—
Travelling	3	2	1
Office Incidentals . . .	13	16	7
Postage	14	2	2
Cables.	3	15	7
Annual Meeting (Eisenach)	89	17	8
Stockholm Review . .	361	12	6
	£3,346	19	4
Balance. . .	83	10	9
	£3.430	10	1

	£	s.	d.
Balance in hand . . .	83	10	9

	£	s.	d.
Outstanding Bil's:			
French Minutes . . .	17	—	—
Chexbres meeting. .	60	—	—
Miscellaneous. . . .	10	—	—

REPORT OF FINANCE COMMITTEE

1. Provisional Budget for 1930-31.

(A)	*Commissions*		
	(*a*) Theologians Commission	£100	
	(*b*) Youth Commission	100	
	(*c*) Press Commission	100	
	(*d*) Sub-Commission on Morals	50	
	(*e*) Institute Commission	100	
	(*f*) Church and Labour Commission	50	£500
(B)	*International Social Institute*		
	Salaries	Fr. 41,900	£1,676
	Rent and Cleaning	6,000	240
	Lighting and Heating	1,000	40
	Office supplies	2,500	100
	Duplicating	1,000	40
	Postage	1,800	72
	Telephone and telegrams	1,500	60
	Printing and publication	10,000	400
	Translations	2,000	80
	Travelling	4,300	172
	Insurance	500	20
	Periodicals and library	1,000	40
	Receptions and monthly services	300	12
	Preparation of conferences	3,000	120
	Sundries and Interest	1,500	60
	Office furniture	1,700	68
		Fr. 80,000	£3,200
(C)	*Central Office (now moved to Geneva)*		300
			£4,000

2. Recommendations of Finance Committee.

(*a*) The Œcumenical Council adopts the foregoing Budget as a provisional estimate of expenses for 1930-31, with the understanding that it will have to be reconsidered, and approved by the Executive Committee, which shall have the authority to make such adjustments in the proposed Budget as may be made necessary by the Reorganisation of the Movement.

(*b*) The Finance Committee renews its recommendation of last year that the contributions from the Sections should be paid in half-yearly amounts, the first half by October 1st, and the

second by March 1st, to the Central Treasury, and that the sections be asked to borrow the money if necessary so that their work in Geneva may be carried on without interruption.

(*c*) The Treasurer shall disburse the money received from the Sections to the three divisions in the Budget, except in cases of special need.

(*d*) All money should be sent to the Central Treasury, at the London Office (41 Parliament Street), or, later to Geneva (2, rue de Montchoisy).

(*e*) Dr. Atkinson is invited to act as Treasurer for 1930-31.

(*f*) As to the distribution of the total amount of £4,000, it is proposed as follows:—

Considering that the effects and implications of the Reorganisation plan are not yet quite clear, it does not seem wise to propose a mode of distribution other than the above. It appears desirable to allocate the respective proportions to the three Sections for this year as given below; and to fix the final proportions next year or the year after when the financial conditions are more certain.

Total sum required	**£4.000**
From British Section (£840 as last year, plus £160 deficit for last year)	£1,000
From American Section (£1,307, a reduction on previous years of £813, plus £693, the deficit from last year)	£2,000
From European Continental Section (£840 as last year, plus £160 as an increase)	£1,000
Total	£4,000

(*g*) The Rev. Henry S. Leiper is nominated for election as a member of the permanent Finance Committee.

3. Examination of Accounts.

The accounts of the Treasurer have been examined, compared with the vouchers, and found correct. The Finance Committee has taken note of the accounts of the various Commissions and of the Institute.

The Finance Committee thanks the Treasurer and Mr. Steele for the careful keeping of the accounts.

For the permanent Finance Committee,

Chairman: D. STANGE.

Voted that the Budget be accepted as a provisional statement of expenditure for 1930-31 subject to investigation and confirmation by the Executive Committee which shall have power to make such adjustment as may be necessary in consequence of the re-oganisation of the work.

Report on the Attitude of the Intellectual World to Stockholm Ideals.

Professor W. Monod presented the report on the Attitude of the Intellectual World to Stockholm Ideals (see appendix).

Voted that this report be accepted.

Famine Relief in China.

Dr. Keller reported on the action he had taken following the resolution passed at Eisenach concerning Famine Relief in China. He had brought this matter before the League of Nations, the Chinese delegation and the Red Cross. The European Central Bureau for Inter-Church Aid had collected from various sources a large sum, and Switzerland alone had subscribed a quarter of a million francs.

He reported that it had been suggested that a Joint European Council should be formed, composed of representatives of the Churches and Chinese ministers, and the Red Cross, and possibly also a representative from the League of Nations.

A vote of thanks was passed to Dr. Keller for making possible provision of funds for famine relief by the European Central Bureau for Interchurch Aid.

It was agreed that the General Secretary for Administration of the Universal Christian Council be authorised to take this matter up in co-operation with the European Central Bureau for Interchurch Aid and the American Committee on Chinese Relief.

World Conference in 1935.

After discussion it was *voted* that there should be another world conference in 1935, in England, and that the Executive Committee act as a preliminary committee for making the arrangements for the 1935 Conference, and that the Christian Social Council in England be asked to take in hand in co-operation with the Executive Committee the preliminary arrangements for the World Conference.

Discussion then took place regarding the possible overlapping of the Theologians' Commission of Faith and Order and that of Life and Work. Mrs. Woodhouse, representing the Free

Christian and Unitarian churches, while expressing her enthusiasm for the Stockholm Movement, emphasised the recommendation that the Life and Work Theologians' Commission should confine itself to the moral and social questions according to the teachings of our Lord Jesus Christ.

Dr. Keller reported on a resolution taken at Mürren by the Continuation Committee of Faith and Order, to the effect that Theological Faculties should be invited to organise courses on the œcumenical movements and to include lectures on it in their programme. This resolution was accepted with the provision that a similar resolution would be taken by the Œcumenical Council and that it could be brought to the attention of the institutions concerned by a joint announcement of the secretaries. This was agreed.

Voted that the report of the Committee on Co-operation be adopted with the last paragraph omitted (see appendix).

The meeting adjourned at 1 p.m.

Afternoon Session

The meeting was called to order at 3 p.m. with Dr. Kapler in the Chair.

The Bishop of Winchester presented the draft of the Constitution prepared by the Executive Committee. This was discussed seriatim, and approved in final form as follows:—

CONSTITUTION

1. **Name.**

The name of the organisation shall be:—

THE UNIVERSAL CHRISTIAN COUNCIL FOR LIFE AND WORK (Stockholm Movement).

2. **Objects.**

The objects of the Council shall be:

(*a*) To perpetuate and strengthen the fellowship between the churches in the application of Christian ethics to the social problems of modern life.

(*b*) To maintain and develop the Institute established in Geneva.

(*c*) With this object in view, to gather information regarding the methods of co-operation among the Churches in the various countries for the objects which are the concern of the Conference, to take counsel with them as to methods of closer co-operation, to facilitate the formation of agencies for social work within the

churches in countries where they do not now exist, and to issue such publications as will serve to keep the Churches informed regarding the work of the Council and other matters which may be germane to the purpose for which the Council exists.

(*d*) To convene Christian conferences on Life and Work at such times as the Council may determine.

3. **Composition of the Council.**

The Council shall consist of representatives of the five Sections to be called:

1. The Orthodox Section.
2. The Continental European Section.
3. The British Section.
4. The American Section.
5. Section representing churches not otherwise included.

and shall be international in character and as widely representative as possible, both geographically and denominationally.

The Sections shall be the constituent bodies of the Council, and shall be in each case responsible for their own organisation.

The Sections shall be composed of representatives of the Churches, and co-opted members as provided below. The number of representatives on the Council from each Section shall be determined by the Council, which shall confirm the nominations thus made.

Each Section shall have the right to nominate one or more substitutes for each of its members on the Council.

In order to secure the co-operation of other groups working in the spirit of Stockholm it is desirable that in the Sections themselves there should be freedom to co-opt persons from such groups, while providing for a fair representation of women and of youth, as well as of the industrial world (employers and employees etc.). Each Section shall determine its own organisation, including procedure, method of representation of Churches, appointment of officers, and the number of co-opted members, (which should bear a due proportion to the number of representatives of the Council).

4. **Membership.**

(*a*) *Representatives of the Sections.*

The Council shall consist of 100 members selected as follows:—

1. The Orthodox Section	18	members
2. The Continental European Section . . .	30	,,
3. The British Section	18	,,
4. The American Section	19	,,
5. Section representing Churches not otherwise included	15	,,
	100	,,

(*b*) Chairmen of standing commissions not otherwise members of the Council.

(*c*) Members not exceeding ten in number who may be co-opted from International Christian organisations.

(*d*) Consultative members, not exceeding ten in number, who may be appointed by the Council as it shall determine.

5. Officers.

1. *Presidents* :—The President of each Section shall be nominated by the Section itself, which nominations shall be confirmed by the Council.

(*Note.* It is understood that, until otherwise determined, the President of the Orthodox Section will be the Œcumenical Patriarch, and the President of the British Section will be the Archbishop of Canterbury, who may in each case appoint a representative to act on his behalf. Such representatives shall hold the position and excersise the powers of a President.)

2. *Vice-Presidents* :— A Vice-President or Vice-Presidents shall be nominated by each Section and will act in the absence of the President. These nominations shall be confirmed by the Council.

3. *Chairman* :—The Presidents shall preside in rotation over the administrative work of the Council and of the Executive as its Chairman for two years. If the President shall be unable to act, the Vice-President of the same Section shall act in his place.

4. *Treasurer* :— The Council shall elect a Treasurer to hold office for the same period as the Chairman, and be eligible for re-election.

5. *Secretariat* :— The Council shall elect a Secretariat which will be responsible for the work of the Council.

6. Committees and Commissions.

1. *Executive Committee.*

The Council shall elect from its own membership an Executive Committee composed as follows :—

(*a*) The Presidents, the principal secretaries including the Director of Research and Treasurer of the Council.

(*b*) The secretaries of the Sections.

(*c*) Two members nominated from each Section (three from European Section) and confirmed by the Council.

(*d*) Three co-opted members.

(*e*) Chairmen of standing commissions.

The Executive Committee shall be elected every two years.

2. *Commissions.*

The Council shall appoint such commissions and committees as seem necessary to carry on the various branches of its work.

7. **Finance.**

The Council shall not attempt to raise or administer funds except for the expenses that are necessary for the proper discharge of its duties, and shall be authorised to seek contributions for this purpose.

8. **Amendments.**

Any amendment to this Constitution must be proposed by the Executive Committee and confirmed by a two-thirds vote of the members present and voting, at the next meeting of the Council.

Any such decision so voted, shall not take effect for three months after the issue of the Minutes, so as to give opportunity for consideration, if desired, by the Churches represented. Should any objection be made, and sustained by the Section concerned, the matter shall be re-considered at the next meeting of the Council.

The meeting adjourned at 4.30 p.m.

The meeting was re-called to order at 5 p.m. with Dr. Kapler in the Chair.

The Bishop of Winchester presented the Bye-laws as prepared by the Executive Committee. These were discussed seriatim and approved in their final form as follows :—

BYE-LAWS

The Council may make and alter bye-laws for the conduct of its business.

Until altered by the Council, the bye-laws set out in the Schedule hereto shall be the bye-laws of the Council.

These Bye-laws shall regulate procedure at sessions of the Council, and also, in so far as they are applicable, at sessions of the Executive Committee.

I. **Meetings.**

1. The Council shall meet every two years, unless otherwise determined by the Executive Committee, the place and time being decided by the Council, or, if necessary, by the Executive Committee.

2. The Executive Committee shall meet at least once a year unless otherwise determined.

3. Each Section shall meet as often as is convenient in the interval between the meetings.

4. A quorum of the Council shall be 40 voting members, provided that at least four Sections are represented.

5. A quorum of the Executive Committee shall consist of 12 members.

6. If at any time it is desired by 20 members to hold a supplementary meeting of the Council, these members, representating at least two Sections, may petition the Administrative Secretary to take a poll, and, if the majority of the members of the entire Council concur with this request, a special session shall be summoned.

7. The meetings of the Council shall be summoned, and the Agenda drawn up, by the Administrative Secretary in consultation with the Chairman.

8. The Agenda shall be circulated at least one month before the date fixed for the opening of the Session.

In order to appear on the Agenda of the Council, any question must be submitted to the General Secretary two months before the meeting of the Council.

Ten members at least of the Council or any Commission shall have the right to bring before the Council a question which has not been included in the Agenda. Its inclusion or otherwise shall be decided by the Council without discussion.

9. A report from each Section of the work accomplished during the preceding two years shall be given at each ordinary meeting of the Council.

10. Some special subject of vital moral importance shall be chosen by the Executive Committee for special discussion at each meeting of the Council.

II. **Rules of Procedure.**

1. The Chairman shall announce the opening, suspension and adjournment of the meeting ; lead the work, assure the observance of the Standing Orders ; grant the right to speak, declare the

debates closed; put questions to the vote, and announce the result of the voting. The decision of the Chairman is final, and cannot be altered except by the vote of two-thirds of the members present when the decision is given.

2. The Chairman shall permit the discussion of only these matters of which due notice has been given to the Executive Committee, and which accordingly have been put on the Agenda, unless two-thirds of the members voting decide otherwise.

3. All motions and amendments must be proposed and seconded, and then handed to the Chairman in writing and read aloud before the question is put to the vote. If requested, copies shall be distributed to the delegates present before the vote is taken.

4. No delegate shall speak more than once on the same motion or amendment without the permission of the Chairman, provided always that the mover shall have the right to reply.

5. In the event of there being more than one motion on the Agenda relating to the same subject, the Chairman shall decide in which order they shall be considered.

6. Part of a proposal shall be voted on separately, if a delegate request that the proposal be divided.

7. Any delegate may at any time move the closure of the debate whether any other delegate has signified his wish to speak or not. If application is made for permission to speak against the closure, it may be granted to not more than two speakers. If this motion be adopted by a majority, the Chairman shall declare the debate closed.

III. **Time Limit.**

No speech except those of the rapporteurs of the Commissions shall occupy more than ten minutes, except with the permission of the Chairman, who may allow an additional five minutes, but no more, without concurrence of the Council. If the Chairman considers that a question has been sufficiently debated, he may reduce the time limit to five minutes.

IV. **Putting the Motion.**

1. All motions put to the Committee shall be decided by a simple majority vote.

2. The Council shall determine its vote by a show of hands, unless a ballot be demanded.

3. Motions for adjournment or for reference to a Committee shall have precedence over all other matters.

4. When an amendment is proposed it shall be voted on first, and, if adopted, the amended proposal becomes a substantive motion.

V. **Languages.**

1. Motions and amendments of which due notice has been given shall be presented and read in the English, French, and German languages.

2. Speeches delivered in one of the three languages shall be, if desired, translated into the other two. The Secretary shall make arrangements for such translations, and it shall be the duty of the Chairman to see that they are regularly made. A delegate may speak in some language other than English, French or German, but on the condition that he arrange for the translation of his speech into one of the three official languages.

VI. **Religious Services.**

All Sessions of the Council shall open and close with some form of worship.

VII. **Admission of Outsiders.**

Only delegates of the Council properly appointed or elected shall be entitled to be present and take part in the preceedings of the Council. But the Administrative Secretary is authorised to give cards of admission to any persons interested in the work, and with the consent of the Chairman such persons may speak.

VIII. **Minutes.**

1. A record of the proceedings of each Session of the Council and of the Executive Committee shall be kept by the Administrative Secretary with such help as he may require. These Minutes shall be submitted during the said meetings,amended where necessary and approved by the Committee, with the exception of those of the last Session which shall be approved by the President.

2. No motion or discussion shall be allowed on the Minutes except as to their accuracy, and any objection on that ground must be made by motion and decided by show of hands.

3. These Minutes shall be printed immediately after the close of the meeting and after proofs have been submitted and approved by the President.

4. All the decisions of a meeting shall be approved of in their final form before adjournment unless that authority be delegated to the Chairman and Administrative Secretary.

IX. **Commissions.**

1. No Commission shall hold meetings during the sessions of the Council. During the Council Sessions the Commissions, if they need to hold a meeting, shall arrange the times of their sessions in consultation between the Chairman of the respective Commissions and the Administrative Secretary.

2. The Council shall receive a full report from each of its Commissions at its meeting. These reports shall be sent two months before the meeting of the Council to the Administrative Secretary for presentation to the Council, but additional reports may be presented if submitted to the Administrative Secretary at least 24 hours before they are discussed.

3. In the interval between meetings of the Council, the Chairman of each Commission shall send in a report of his Commission to each annual meeting of the Executive Committee.

4. A Commission shall not issue any publication in the name of Life and Work without the previous sanction of the Council, or, in an emergency, of the Executive Committee. To secure such sanction an indication must be given of the nature and the contents of the proposed volume. This will enable the Executive Committee to advise the Council whether an unconditional sanction shall at once be given, or whether it shall be submitted to the Council for its judgment.

5. Each Commission shall in good time prior to the meeting of the Council render an account to the Treasurer and the President of the Finance Committee of the money sent to it during the year.

6. The Chairman of each Commission shall provide the President of the Finance Committee with an estimate of the expenses of their Commission for the following year at each annual meeting of the Executive Committee.

7. The Secretary of a Commission in consultation with the Chairman shall notify each member at least three weeks prior to each meeting of the Commission, and shall forward at the same time the Agenda for that meeting.

8. Commissions shall have the right to co-opt such persons as they deem necessary, subject to confirmation by the Executive Committee.

9. The Report of each Commission shall be presented to the Council by its Chairman or Vice-Chairman, or in his absence by a member of the Commission appointed by the Chairman.

X. **Executive Committee.**

The Executive Committee shall present a full report to each Meeting of the Council.

XI. **Emergency Action.**

The Presidents and the Administrative Secretary shall be given authority to decide any matters that may require to be handled between the meetings of the Council when it is not possible to call together the Executive Committee, such actions to be reviewed at the first meeting of the Executive Committee.

XII. **Secretariat.**

The Secretariat shall be responsible for all work with which it may be entrusted by the Council. It shall consist of:—

1. *General Secretary for Administration.*

Subject to the direction of the Council his duties will include all administrative work connected with:—

(*a*) The Council and the Executive Committee; reports; agenda; minutes etc.; publications other than those under the direction of the General Secretary for Education or Director of Research.

(*b*) Administrative relations between the Sections and between the Commissions.

(*c*) Finance; arrangement of office, staff etc.

(*d*) General correspondence.

(*e*) All matters of administration which need decision in the intervals between the meetings of the Council or the Executive Committee (subject to Bye-law No. XI).

2. *General Secretary for Education and Extension.*

Subject to the direction of the Council his duties will include:--

(*a*) Contacts with Churches in Geneva, in Europe and elsewhere.

(*b*) Contacts with Universities, theological faculties, student groups, and other cultural bodies.

(*c*) Cultivation of relations with international and allied organisations.

(*d*) Organisation of propaganda including lectures, information for the secular and religious press, and other less formal methods of making known the ideals and activities of Life and Work.

3. *A Director of Research.*

(This may be in the future arranged in co-operation with some other Chrisitan international organisation or organisations in Geneva.)

Subject to the direction of the Council his duties will include:--

(*a*) Organisation of study and collection of information on subjects specified by the acting Committee and subsequently by a Commission on Research.

(*b*) Publication of results in the review and in such other forms as, in consultation with the Commission, he may determine.

(*c*) Supply of information in regard to such results in collaboration with the General Secretary for Education and Extension.

There shall be full and constant communication and consultation between the three chief officials, and no important decision shall be taken without such consultation. Nevertheless, each General Secretary or Director has the final responsibility for decisions in his own department.

XIII. **Finance.**

1. The Finance Committee shall present to the Executive Committee at its annual meeting or at such times as the Executive require, a financial statement of receipts and expenditures incurred by the Council during the past year, and a budget based on estimates for the work contemplated for the ensuing year.

2. All monies contributed by the Sections or by members of the Commissions or other persons, shall be paid to the Treasurer.

3. An Auditor or Auditors shall be appointed at the annual meeting of the Executive Committee, and it shall be his or their duty to examine the accounts and vouchers relating thereto. The Auditor's report will be submitted to the Executive Committee for approval.

4. The Commissions shall not be authorised to make payments beyond what is allowed them in their share of the budget. If special circumstances justify extra payments, the consent of the Chairman of the Executive Committee and the General Secretary shall be obtained before the proposed extra payments are made.

XIV. **Publicity.**

Questions of publicity and the press shall be determined by the Council at each meeting.

XV. **Substitutes and Vacancies.**

1. The Executive Committee shall have power, in consultation with the Sections, in case any vacancy shall occur amongst the officers between two meetings, to fill up such vacancy by electing a new officer to serve until the next meeting of the Council.

2. Members of the Executive Committee and of the Council may be represented by their substitutes in any meeting which they cannot attend, in accordance with any regulation of the Church or Section to which they belong.

3. Where the principal is present at a meeting of the Council his substitute shall not be officially invited by the Council to its meetings, nor shall the Council undertake any financial responsibility for his travel or entertainment; nevertheless he may attend the meetings of the Council provided he takes no part in the voting. He may, however, take part in the debate if invited to do so by the Chairman.

4. Vacancies occurring in the membership of the Council shall be filled by the same procedure as the original appointment, in order to preserve the proper distribution of the membership of the Council.

5. At the request of any Section the Chairman and Administrative Secretary are authorised to invite to the meetings of the Council representatives of Churches or countries belonging to the Section, but not actually represented.

XVI. **Suspension of Bye-laws.**

Any one or more of the bye-laws, in any case of urgency or upon motion made on a notice duly given, may be suspended at any meeting so far as regards any business at such meeting, provided that three-fourths of the members of the Council present and voting shall so decide.

XVII. **Amendments.**

Any of these Bye-laws may be amended at any regular meeting of the Council, providing notice of such change has been given to all members of the Council in writing six weeks prior to the meeting.

The Chairman on behalf of the Committee thanked the subcommittee which had so laboriously drafted these documents, and especially the Bishop of Winchester, its Chairman.

The meeting adjourned at 6.30 p.m.

Friday, September 5th.

9.30 a.m. *Devotions.* Pastor Gounelle offered prayer.

The Committee was called to order with Dr. Kapler in the Chair.

The Chairman then read the following message of greeting from the German Minister of the Interior :—

"To the President of the German Evangelical Church Federation, D. Dr. Kapler :—

I have learnt with great interest that this year the meeting of the Universal Christian Council for Life and Work meets from August 29th to September 5th in Chexbres in Vevey. I wish every success to the Sessions, and I should be extremely grateful if I could receive in due course a report of your deliberations.

(*Signed*) WIRTH."

Memorials:

The following memorials were presented and passed unanimously on the late Archbishop Lord Davidson by the Bishop of Chichester; the late Bishop Janoska by Prof. Zilka; and the late Bishop Ludwigs by Bishop Ammundsen:—

1. "The Council desires to record its deep gratitude to God for the life and service of Archbishop Lord Davidson of Lambeth, who for a quarter of a century held the high office of Primate of all England.

"For his devotion to the special duties which fall to the Archbishop of Canterbury in Church and State, he won high honour and affection from his own countrymen, who revered alike his wisdom, his modesty, and his true piety.

"To the Council Archbishop Davidson stands out especially as a great leader in the movement for the Reunion of Christendom, as a Churchman of œcumenical heart and mind, and as a servant of Jesus Christ who strove for concord alike between the peoples and the classes. He thus gained an influence extending far beyond the boundaries of the Anglican Communion.

"The Council will ever reverence his name for his peacemaking spirit in difficult years, and thankfully recalls his appeal for reconciliation at the time of the General Strike in Great Britain.

"With the Stochkolm Conference he was associated from the beginning and remained a close friend and counsellor to the end.

"The Council wishes to express to Lady Davidson and to the whole Church of England its deep sympathy at the passing of so noble and beloved a leader; and prays that for many years his memory may be an inspiration to the Churches."

2. "The Rt. Rev. Jur. Janoska, D.D. general bishop of the Evangelical Church of the Czechoslovak Republic, was as a recognized church leader called upon to pioneer his Church in the revolutionary period of the post war decisive events. On his office as bishop he succeeded in drawing up the constitution of the church, and in organizing it as an autonomous czechoslovak part of the former evangelical Church in Hungary, performing his task with admirable wisdom. Bishop Janoska was prominent also in the task of constituting the world Lutheran Council.

"As one of the national and political leaders of his people, he was member of the national assembly (Constitutive Parlia-

ment) which drew up the constitution and formulated the first laws of the Czechoslovak Republic.

"Being a man of truly œcumenical character with good understanding for the needs of sister churches in Central Europe, he took part in all present time religious world movements, *i.e.* as Honorary Chairman of the Czechoslovak Council of the World Alliance for Promoting International Friendship through the Churches.

"The Council express Christian sympathy to his family and to his Church."

3. "Bishop Ludwigs, of Aalborg Denmark, who has recently passed away, was an earnest, indefatigable worker of practical activity and great learning, expecially in regard to hymnology. He was deeply interested in the œcumenical movement, and was glad to accept the position as a substitute in our Continuation Committee.

"During the Stockholm Conference the illness which tormented him for five years, began. In a most astonishing way he struggled and succeeded in attaining a detachment from this world and readiness for the world to come, but at the same time doing his duty as a servant of the Gospel and filling the honours still allotted to him until the very end."

Report on action taken by the Churches on reports received from the Stockholm Conference and resolutions passed by the Continuation Committee.

M. Thélin presented his report on the action taken by the Churches on reports received from the Stockholm Conference and resolutions passed by the Continuation Committee. This was received with the thanks of the Council. It was *noted* to refer it to the Co-ordination Committee who were asked to report on it to the next meeting of the Executive Committee.

Lord Polwarth asked the Council to note the action taken by the recent International Prison Congress held in Prague regarding the treatment of political prisoners.

Calendar Reform.

Voted that Dr. Atkinson be authorised to write to Baron Bedeus saying that the Executive Committee had dealt with the question of Calendar Reform.

Report of the sub-committee to consider the Reorganisation of the Secretariat.

The Bishop of Winchester presented the report on the Reorganisation of the Secretariat (see appendix). He said that

it had been very carefully drawn up, scrutinized and examined and finally passed first by the Sub-committee and then by the Executive. He therefore moved that the new document be inserted in the bye-laws under Section 12, and hoped that it would be possible to pass it without discussion. This was seconded by the Chairman, and it was *voted* unanimously to accept this report.

The Council then unanimously affirmed the three appointments made by the Executive Committee:

1. Dr. Atkinson as General Secretary for Administration.

2. Dr. Keller as General Secretary for Education and Extension.

3. Mr. Steele as Assistant Secretary for Administration; with expressions of deep gratitude for the indefatigable service they had given.

The Bishop of Winchester moved the following resolution which was adopted unanimously:—

"The Executive, in consultation with the General Secretaries, be authorised to approach other international Christian bodies, and particularly the International Missionary Council, with a view to closer co-operation in our common work."

Dr. Cadman moved the following resolution which was adopted:—

"The Council calls attention to the mention in its new Constitution of the necessity for an adequate number of our younger brethren of the Churches; and asks the five sections to consider carefully the importance of this matter. Since it affects the future of our work and of its hold upon the Churches, the Council recommends that each Section elect or appoint a proportionate representatation in the Councils of younger members."

Dr. Schreiber then presented the report on religious persecution in Russia, (see appendix). This was accepted.

Report of Committee to prepare a message of the Churches on Morals.

Dr. Hinderer presented the report of the Sub-Committee on Morals. It was agreed that women should be represented on the Committee, and that it might be well to have also some medical element.

The Bishop of Winchester moved the following proposals which were unanimously adopted:

1. That the thanks of the Council be given to Dr. Hinderer for the work of his Commission.

2. That the Commission be authorised to collect from the Churches information as to any action which the Churches have taken in this matter of sex morality.

3. That the information thus collected, together with the report of the Sub-Committee, be referred to the Executive Committee for action in the future.

Arrangements for meeting on 1931.

Voted that the Executive Committee should meet in England next year 1931, August 22nd to 29th.

Also *voted* that the Bishops of Winchester and Chichester be a sub-committee to decide the exact place, the date to be settled in consultation with the Secretary of the World Alliance of Churches.

Report of Nominations Committee.

Dr. Stange presented the report of the Nominations Committee which was accepted, and the following changes and appointments were approved:—

1. **Theologians' Commission:**

Instead of Bishop Makkai, Prof A. Tavaszy of the Theological Faculty of Cluj-Koloszvar.

2. **Commission for Revision of "Communio":**

This Commission has the right of co-option.

Chairman;	The Archbishop of Upsala, Söderblom.
Secretary:	Dr. Liedgren.
	Generalsuperintendent Gennrich.
Secretary:	Dr. Schweitzer-Spandau.
	General Secretary van Wijk
	Madame Jézéquel.
	Dr. Percy Dearmer.
	Archbishop Germanos.
	Dr. Merrill.

3. **Institute Commission:**

New members: D. Steinweg.
Substitute: Pfarrer Müller (Zurich).

As representative for Archbishop Germanos: Professor S. Zankow.

4. **Press Commission:**

New member: Prof. van Veldhuizen (Holland).

5. **Permanent Finance Committee:**

New member: The Rev. Henry Smith Leiper.

6. **Committee on Co-operation with the Orthodox Church:—**

New members: Metropolitan Dionysius.
Prof. N. Popescu (Bukarest).

7. **Youth Commission;**

Instead of Dr. Visser t'Hooft, The Rev. Charles Guillon as Secretary. Secretaries-Adjoint, The Rev. W. van Kirk, and Miss Dingman.

New members: Mrs. S. K. Datta (Geneva).
Professor Arseniew (Königsberg).
Pfarrer Johan Nilsson (Stockholm).

Publications.

The Report of the Publicity Sub-Committee was then presented and its recommendations adopted (see appendix).

The following resolution proposed by Dr. Titius was adopted:

"That the question of an English and French edition of the review "Stockholm" be referred to the Institute Commission in consultation with the interested persons."

Afternoon Session.

2 p.m. Meeting called to order.

Voted that the Presidents hold office in rotation in the order as given in the new Constitution, and that each President take up his office for two years from the 1st. of January (the British President taking office from January 1st next.)

Voted that the Bishop of Winchester write a letter to the Church Peace Union regarding the new plan of reorganisation, and thanking them for the services of Dr. Atkinson as General Secretary.

Voted that the following declaration of the Theologians Commission be adopted:—

"The Commission for Œcumenical Co-operation among Theologians emphasizes that there is no reason to alter the general lines of its programme laid down in its Report 1927-28, which has been adopted by the Continuation Committee at Prague 1928 (Minutes p. 76 and 10).

"At the same time the Commission declares that it welcomes a friendly co-operation with the Theologians Commission of the Lausanne Movement in order to avoid overlapping.

Adolf DEISSMANN,
George CICESTR,
Martin DIBELIUS."

Voted that the final wording of the Bye-laws and Constitution be left in the hands of the Chairman and General Secretary for Administration.

Voted that the minutes of this meeting be submitted to the Chairman in type, and then printed and sent to all members of the Council.

Voted that the names of the Executive Committee and officers be included in the minutes, but that the names of members of the Sections be printed and circulated separately.

The following resolutions of thanks were then passed :—

1. **Institut Préalpin.**

"The members of the Universal Christian Conference on Life and Work, in Session at Chexbres from August 31st until September 5th, under the hospitable roof of the Institute Prealpin, express their deep and heartfelt thankfulness to those in charge of the management of the house in which they have spent such happy and fruitful days.

"They express their brotherly gratitude to the many helpers, known and unknown, who by their labours by day and night and by their unfailing good humour, have shared with them the fellowship of the Kingdom of God, and have so conspicuously contributed to the work of the Conference.

"We lift our eyes to our common Master and Saviour who Himself came not to be ministered unto but to minister."

2. **The Local Committee at Vevey.**

"The Council of Life and Work assembled at Chexbres expresses its deep appreciation of the kind welcome and the generous hospitality which it has received from the Syndic and the local Committee.

"It values exceedingly this assurance of the interest of the town in the international Christian work in which it is engaged."

3. **Staff.**

"The Council expresses its keen appreciation of the painstaking and accurate work of the young ladies of the secretarial staff, and tenders to them its heartfelt thanks."

The following resolution proposed by Professor Monod and Bishop Ammundsen regarding an appeal to prayer was then passed :

"The Commission appointed at Eisenach to assure the publication and spread of the appeal to prayer regarding our ideal, asks the churches represented here to reproduce in their

religious journals this appeal, and to diffuse it amongst their members."

The Chairman proposed a vote of thanks to the following: The Bishop of Winchester. The Archbishop of Upsala. Dr. Atkinson. Dr. Keller. Mr. Steele. Pastor Bouvier, the interpreter. This was carried.

The Bishop of Winchester proposed a vote of thanks to the President D. Dr. Kapler. This was carried unanimously. The Chairman then gave his personal thanks to the Assembly for their help.

The meeting closed at 1 p.m.

APPENDIX.

REPORTS FOR 1929-1930

REPORT OF THE GENERAL SECRETARY

During the last year we have lost in the death of Lord Davidson, the late Archbishop of Canterbury, one of the best friends the Stockholm Movement ever had. He was one of the first elected Presidents of our Movement, and, while the heavy duties which fell on his shoulders after the war made it impossible for him to be present at our Committee meetings, he was always accessible for consultation, and his advice was invaluable.

We also deeply regret the loss of Bishop Jur. Janoska, D.D., of Czechoslovakia. Suitable memorials will be prepared.

Arbitration.

The most important action taken at Eisenach related to arbitration. The resolution moved by the Bishop of Chichester and endorsed by Dr. Simons and Professor Monod was passed at Eisenach after considerable debate, and referred to the World Alliance for action. This resolution was presented to the Management Committee of the World Alliance at its meeting at Avignon last September. It was adopted with a few minor changes, the only substantial difference being in the fourth paragraph which, according to the Eisenach resolution reads as follows:

> "We, therefore, earnestly appeal to the respective authorities of all Christian Communions to declare in unmistakable terms that they will not countenance any war or encourage their countrymen to serve in any war, with regard to which the Government of their country has refused an offer to submit the dispute to arbitration."

At Avignon the following paragraph was adopted as a substitute:—

> "We earnestly appeal to the respective authorities of all Christian communions to declare in unmistakable terms that they will not countenance, nor assist in any way in, any war with regard to which the Government of their country has refused a bona fide offer to submit the dispute to arbitration."

This complete resolution was circulated to all Councils of the World Alliance and all our churches. It attracted wide attention and a memorandum of the replies received follows:

America.

The American Churches with the help of the World Alliance and the Federal Council of Churches, in co-operation with the Catholic Peace Society, have worked ceaselessly for the Kellogg Pact.

The Churches have vigorously fought against war in undertaking a nation-wide campaign in support of the London Naval Conference and the ratification of the Naval Treaty. A nation-wide campaign is now being carried on in favour of the Kellogg Pact. The people are strongly urged to support the Government in its efforts to secure from the American nation a statement that will assure the rest of the world that America will agree to join with any nation or nations at a conference to be called at any time any nation threatens war. The Kellogg Pact and its implications are to be made the chief theme at the National Congress of the World Alliance to be held in Washington, next November.

Austria.

Efforts have been made to secure the co-operation of the Churches for the campaign for the ratification of the disarmament resolution. Considerable opposition developed against paragraph 4.

Britain.

At its meeting in December 1929 the British Council of the World Alliance adopted as its own the resolution passed by the Management Committee at Avignon in August 1929. The Council recommended this resolution to the most sympathetic attention of the Churches which it represents, and in accordance with this recommendation the following action was taken by the Executive: —

Copies were printed on a single leaflet.

A copy of this leaflet was sent to all the Bishops in Great Britain and Ireland (through them it reached the Diocesan Gazettes in many cases; to the Diocesan and Free Church local secretaries of the British Council (by this means about 600 copies were distributed to local clergy and ministers); to all affiliated congregations, with a covering letter drawing their attention to its importance; to the editors of the secular and religious press, and certain denominational papers.

In addition a copy was sent to the principal officials of all the Free Churches, with a request that they distribute copies to

their Churches. In response to this appeal, the following Churches took action by distributing copies of the resolution to their ministers :— Baptist Union, Congregational Union, Church of Scotland (Church and Nation Committee), Presbyterian Church (separate action taken by church in England, Wales and Ireland), Primitive Methodist Church, United Methodist Church, Welsh Wesleyan Methodist Church. By this means over 4,000 copies reached ministers of the Free Churches.

The Bishop of Chichester last autumn became the Chairman of the "Christ and Peace" Campaign representative of all denominations. Meetings have been held in different parts of the country, and a united service was held in the City Temple, London, at which our Chairman the Bishop of Winchester preached, followed by a procession to a further service in Westminster Abbey where the Bishop of Chichester gave the sermon. A strong peace sentiment in favour of our disarmament resolution has been created.

The most important action regarding this statement was taken by the bishops at Lambeth when they adopted unanimously the Eisenach statement including it in the encyclical letter.

Canada.

Information has been spread throughout the nation by articles in publications ; and the Canadian Federal Prime Minister proposes to have a copy of the Pact posted in all schools.

Danzig.

The Danzig National Council in co-operation with the Danzig Evangelical Press Association passed on the resolution to the church authorities, religious press and daily press.

Denmark.

The resolution was considered by the Danish Committee which resolved to undertake a public campaign in favour of the resolution.

France.

Great interest was shown in the resolution. It was published in the Church papers and presented to church assemblies, and a large part of the peace campaign in France is based on the principles invoked in the resolution.

Germany.

The resolution was given wide publicity in all the church papers, and was put before the Church Assemblies and meetings. A real peace programme has been started, and increasing interest in the different parts of the country is being shown in the work

of the Stockholm Continuation Committee. Much discussion on the question of peace and disarmament has taken place.

Greece.

The Council has written to the Holy Synod and the Minister for Foreign Affairs, but has received no reply. It thinks the resolution might be accepted by the Council with very slight change.

Holland.

The resolution was published in a monthly Bulletin.

Italy.

Published in the press. The Resolution made a great impression.

Lithuania.

The resolution was widely circulated. On Peace Sunday it was made known to the congregations in all the languages spoken in the country, and the French text distributed among the diplomatic representatives.

Norway.

Published in the press.

Poland.

The resolution of Avignon regarding the Kellogg Pact was brought to the knowledge of the churches through the medium of the Polish Evangelical Press Association.

Roumania.

Published in the newspapers and made known to the Foreign Office and to the churches of the country.

Sweden.

Much use has been made of the Bishop of Chichester's resolution, which was discussed both in Eisenach and Avignon. In the Swedish edition of Bishop Burge Memorial Lecture this was added. It was also quoted and discussed in the press in connection with the budget debate, when the amount voted for peace propaganda, which was first sanctioned last year, this year was raised.

In the official pastoral conference of Stockholm, which meets once in five or six years, most of the time allotted for discussion was given to a proposal for constructive peace work and the Rev. P. Sandegren succeeded in inserting in the rider a clause which it is thought made it more effective.

Co-operation with other organisations.

Following the adoption of the report of the Commission on Co-operation with other Organisations at Eisenach, a committee on Reorganisation was appointed, and met in London in April last from the 23rd to 25th where a preliminary report prepared by a sub-committee which had met at Chichester last December was carefully considered. The Reorganisation Committee will present to this meeting a full plan for the reorganisation of our work.

This plan will secure not only unified central administration, but a more efficient research Bureau, and provide an effective method for developing a wider and deeper interest in the Movement, and will open up new channels for making use of the results achieved by the central body.

The headquarters in Geneva, with their personal contact with the Secretaries of the various Sections, will make for more effective co-ordination on a sound basis.

It was voted by the Reorganisation Committee to recommend to the Continuation Committee that it pass a resolution to the effect that any major change voted affecting the structure of the organisation, financial matters, or any other important issues, shall not come into effect until three months after the date of the vote, thus giving the churches in each Section an opportunity to express their opinion. This is a wise proposal from the standpoint of the Section, but will raise serious difficulties from the standpoint of the Council itself. Under united control with a highly organised office, the Council will be compelled to carry on the work without interruption. Perhaps the way out is a practical one. The Council, knowing that its machinery cannot be stopped, will consider carefully any proposal making any serious change in its structure which will require a vote from the constituent Sections.

The constituent Sections of the Continuation Committee are becoming more efficient units. The reorganisation of the British Section through the Christian Social Council is having good results. In America a reorganisation of the Section has been effected. The new plan includes the members of the old Committee and the Commission of the Federal Council dealing with churches outside America. The American Section is now a commission of the Federal Council of Churches, and the Rev. Henry S. Leiper, the new Secretary, is here with us for the first time, and we are glad to welcome him. His services as a missionary in China and on various church commissions, will be invaluable help to our cause.

The European Section is well organised, and a new interest in the work has been shown by the Orthodox Church. Increasing

interest is developing in the East, but the difficulties in the political and social field both in China and Japan, make closer contacts extremely hard to secure.

The following have been nominated as members of the Fifth Section :

Dr. Robert P. Wilder, representing the Near East Christian Council.
His Excellency Harold de Bildt, for Egypt.
Mr. K. T. Paul, and
Dr. Datta, representing the National Christian Council of India.

We all much regret that the Rev. P.T.R. Kirk cannot be with us here through illness.

The Reports from the Commissions now in your hands indicate further progress.

Report of the Treasurer.

The Treasurer's Report shows that all the money promised by the Sections for the central fund and the Commissions has been paid, and, while the money promised for the Institute has not yet all been paid, enough has been sent in to carry on the work. Under the reorganisation plan it will be necessary to raise considerably larger sums, and methods must be devised by which money can be secured at regular intervals, so that the Central Office, the Research Bureau and the Commissions will not be handicapped by delinquent payments.

Publications.

The question of *Stockholm* and the bulletin and other publications will need adequate consideration at this meeting.

Action on Resolutions.

M. Thélin has prepared a report on the action taken by the churches regarding the resolutions passed by the Continuation Committee since its appointment at Stockholm. This report will form a valuable basis for the future guidance of our work.

There has never been a day in the history of the Church that so challenges its best efforts. There is unemployment in practically every country. At a time when the industries of the world should be working to their utmost capacity to build up what was destroyed during the years of war, we find the wheels slowing down or that they have come to a complete stop. The economic life of the world is a closed circle, and no one seems

able to offer any solution by which this vicious circle can be broken. A survey of the world's political life gives little comfort for the future. The situation is a serious one. It is no time for false optimism. But on the other hand, I believe that it is no time for religious-minded folk to give up to despair. Every major problem that faces humanity to-day has in it elements that defy any solution other than that based on a recognition of spiritual values. The Church has at her command the best forces for helping humanity at this juncture of world affairs, to establish the Kingdom of God on earth, which is the aim of our Stockholm Movement.

Religion as such is under attack on a world-wide scale, and no part of the religion of humanity has received such critical analysis and harsh judgment as organised Christianity. It is the religion of the West, and against the black failure of western civilization to secure sympathetic contacts with the rest of the world, the high pretensions of the Christian faith stand in glaring contrast. The churches must find a way of helping in this world crisis. They have met and conquered gigantic obstacles in the past, and they can do so again if they keep their true faith and fearlessly follow the Christ who still stands at the head of all progress. In Him we find, and the world has found, a true basis for all our work, and His way of life is the only solution to the social, moral and religious problems which are now perplexing the nations and thwarting all efforts to establish a new and better international social order.

Once more I wish to acknowledge the indebtedness of us all to my associates of the secretariat, especially to Dr. Stange and M. Jézéquel for their unselfish services in translating our minutes and documents.

I cannot say too much of the quiet, unobtrusive, but very efficient, services of Paul Steele. Without his able assistance and constant attention to details, the wheels of the Central Office would have run with great difficulty, if at all.

Our thanks are also due to the Chairmen of the various Commissions and those members who have so willingly given up their time to meetings of the Commissions and helping towards their reports.

Dr. Keller and his staff have carried on the work of the Institute in difficult circumstances, and his, energy and enthusiasm for the spread of the Stockholm ideals in other countries which he visits, have resulted in increasing interest in the work of the Institute.

As your General Secretary, I have now completed the task as outlined in my report last year. And in order that the plan of reorganisation may be carried out with the greatest possible efficiency, and that the Continuation Committee may have a free

hand in establishing the plan, I hereby tender my resignation as your General Secretary.

These years have been filled with delightful friendships, and though I ask you to free me from the details of administrative responsibility, I shall hope to continue as a member of the Committee and as a servant in the Cause so near to my heart.

I have felt all my life that the work in which men are engaged is of greater importance than the men themselves, and any plan made by this Committee carries with it the grave responsibility of representing the United Evangelical Church opinion of the whole world, and the Committee must set itself vigorously to find the best men to do its work in the best possible way unhampered.

Respectfully submitted,

(*Signed*) Henry A. ATKINSON,

General Secretary.

SUB-COMMITEE ON REORGANISATION

Practical steps :—

1. It is recognised that the practical working of this scheme can only be gradually realised owing to the need for further investigation and experiment; e.g. the whole question of closer co-operation between our Organisation and other Christian international organisations in Geneva is in a tentative stage. Particularly does this affect the future of our Research Department.

2. The Executive Committee shall have power before the next meeting of the Council to make any decision or adjustment or any appointment which may be necessary.

3. Dr. Atkinson has proffered his resignation which has been accepted. It is, however, suggested that he be appointed General Secretary for Administration, pending the appointment of a permanent successor. It is understood that his services will only be available for a limited time.

It is suggested that Mr. Steele should act as Assistant Secretary for Administration.

4. Dr. Keller in like manner has proffered his resignation which has been accepted. It is suggested that he should now be appointed General Secretary for Education and Extension.

5. It is not proposed at present to appoint a Director of Research for the reasons indicated above, but it is suggested that the Department should be placed for the time being under the direction of a Committee consisting of Dr. Titius, Professor Gounelle, and Dr. Garvie.

GENERAL OBSERVATION

In view of the immense responsibility involved in this international Christian work, it is hoped that this rearrangement will conduce to the greater efficiency of an enterprise which is full of promise alike for the closer co-operation of the Christian Churches associated in this Movement, and the further application of the Gospel of Christ to the problems with which, in this modern world, we are confronted.

THEOLOGIANS' COMMISSION

The work of the Commission developed considerably during the year covered by the report, 1929-30.

The members of the British-German Theological Conference have made such progress with the christological symposium "Mysterium Christi", which they undertook on their own responsiblity, that the book is to be published in an English and German edition at the beginning of October, 1930. The editors are the Bishop of Chichester and Professor Diessmann. Naturally the book cannot be represented as an official declaration of the Commission or of the Universal Council; but it represents a serious attempt at scientific theological co-operation on the lines indicated by the Commission in its aims.

Professor Beth (Vienna) travelled in Abyssinia for four months (August to December 1929) and came into touch with the ecclesiastical authorities and the monasteries of Abyssinia. He will insert an account of his work in the forthcoming new edition of his book on the Eastern Churches.

On the 4th of November, 1929, Professor Wilfred Monod (Paris) addressed the "Comité National d'Etudes Sociales et Politiques" in Paris on the present-day position of the œcumenical movement. The chairman was the Dean of the Faculty of Law, Professor Barthélemy. There was a discussion after the address and contributions were made by Professor Berdiaef on the Orthodox side, by Professor Monnier, Pastor Bertrand, Inspector Appia and Pastor Jézéquel on the Protestant side, all of them from Paris. The address and a report of the discussion are printed in Fasc. 405 of the above mentioned Committee.

Of the members of the British-German Theological Conference Sir Edwyn Hoskyns (Cambridge), at the invitation of Professor Kittel (Tübingen), delivered a lecture on the Church of England to the theological students of the University of Tübingen. Professor Frick (Marburg) delivered the Dale Lectures at Oxford in Spring, 1930. The subject was:— The present position of German Protestantism.

The Chairman, Professor Adolf Deissmann (Berlin) delivered the official University Address on the Foundation-Day of the University of Berlin, August 3rd, 1929, the subject being:— "The Œcumenical Awakening: A decade of contemporary church-history". The address has appeared as a publication of the University of Berlin. On the occasion of his journey to Constantinople and Ephesus in Autumn, 1929, he had further opportunities for friendly conversation with the members of the Faculty of Theology at Sophia (Bulgaria) and he addressed a letter of greeting to the newly-elected Œcumenical Patriach. The Haskell Lectures, mentioned in the previous report, which he delivered in America (Oberlin, Ohio) were published in book form at New York in October, 1929, under the title "The New Testament in the Light of Modern Research." On the occasion of an œcumenical evening arranged by Oberkonsistorialrat D. Schreiber (Berlin) on 30th January, 1930, he gave an address on the religious value of the conceptions of unity in the epistle to the Ephesians, and in March, 1930, he made in the general Assembly of the Old Prussian Church in the Commission on constitution and in the plenary session a report on the progress of the œcumenical movement.

At the end of 1929, and the beginning of 1930, the Berlin Broadcasting Company arranged a series of talks on "Modern Church Problems" according to the plan of the Chairman of the Commission who also gave the introductory address with strong emphasis on œcumenical tasks of the church. After a talk by Professor Hinderer (Berlin), the chairman of the Press Commission of the Universal Council, on "The Church and Public Opinion" the œcumenical question was discussed in two addresses; Professor Dibelius (Heidelberg), our Vice-Chairman, spoke on "The Œcumenical Movement" (January 6th, 1930); Father Max Pribilla, S.J., (München) on "Catholicism and the Œcumenical Movement" (January 13th). Both addresses were published in the "Theologische Bl tter" for March, 1930. The last to speak was the Rev. Karl Kreutzer (Berlin) of the Methodist Episcopal Church on the Free Churches and the Œcumenical Movement.

On January 30th, 1930, at the request of the "Deutschen Welle" (a broadcasting Co.), Dr. Nathan S derblom, Archbishop of Upsala, gave a survey of the Œcumenical Movement of Churches.

During his travels in Eastern Asia in winter 1929-30 our fellow-member on the Commission, Bishop Nuelsen made full use of every opportunity to speak of the Stockholm Movement and the work of our Commission before groups of professors and students.

The extensive lecturing activity of our fellow-member, Professor Adolf Keller (Geneva), although it was not organised by the Commission as such, is nevertheless of great help to attain its aims. Reference may be made to his report in the Bulletin "Life and Work" No. 9 (December, 1929) p. 1 ff.

The Vice-Chairman, Professor Martin Dibelius (Heidelberg) has also in other ways (see above) worked most zealously. On February 8th, 1930, at the invitation of the communities of St. Reinoldi, St. Petri-Nicolai and St. Marien, he spoke in the church of St. Marien in Dortmund on the ecclesiastical and theological movements towards unity within Christendom. At the invitation of the "Vereeniging van Studenten in de Theologische Fakulteiten in Nederland" he gave a number of lectures from February 10th-15th, 1930, to the students of the Protestant Theological Faculties of Holland. He spoke in Leiden, Utrecht and Groningen to the faculties of the State Universities, in Amsterdam to the students of the Municipal as well as the Free University, in Kampen to the students of the Theological College. Although these lectures of the subject of "Early Christianity and Culture" were not directly connected with the œcumenical question, yet the organising of this course is not without interest to our movement inasmuch as the above mentioned Union of Students includes students from the various churches of Holland.

At the invitation of the Free Protestant Theological Faculty of Montpellier (South of France) Professor Dibelius gave a series of six lectures there on March 10th-15th, 1930. His subject was "Nouveau Testament et Histoire des Religions." The invitation was the direct outcome of the fellowship at the First Eastern-Western Conference at Novi Sad, 1929. «Le Christianisme au XX^{e} siècle" gave an excellent account, from the pen of Professor Clavier (Montpellier) of this remarkable achievement which may be regarded as one of the most important works of the Commission during the year. Finally the Vice-Chairman spent a great deal of time and labour in making extensive preparations for the Second Eastern-Western Conference held under the leadership of our fellow-member, Bishop Adolf Käry, in Bern (Switzerland) from September 6th-13th, 1930).

The third British-German Theological Conference will meet in the Spring, 1931, at Chichester (England) under the leadership of the Bishop of Chichester.

At the close of the winter term at the beginning of March, 1930, our Fellow-member, Professor Titius (Berlin), Chairman of the Institute Commission, made a journey to the United States of America and returned shortly after Whitsun. The occasion of this visit was an invitation from our fellow-member, Dr. Shailer Mathews, the Dean of the Faculty of Theology at the

University of Chicago. For ten weeks Professor Titius was a lecturer at Chicago, giving two courses of lectures, and during that time he was able to make a thorough-going study of the life of the University and of the students. He also visited Hartford, where he stayed as the guest of the President, Dr. Mackenzie, and the Union Theological Seminary in New York where he was introduced by Dr. Atkinson. In New York, where he spent about a fortnight, he came into touch with the Federal Council before which he gave an address on the European Churches. He was also the guest of the Federal Council at Detroit and on the return journey he visited Washington. It is suggested that his address, delivered in English, on "The Christian Churches from the Œcumenical point of view" as well as his lecture on the relation of natural science to the Christian faith be published. His experiences of the intercourse between German and American theologians have caused him to bring together in a short memorandum his ideas and suggestions for the fullest possible development of this international intercourse. Dr. Shailer Mathews and Professor Pauck (Chicago) have kindly forwarded this memorandum to a number of eminent theologians.

Finally we have to report with deep gratitude that the Regional Conference of the World Alliance for Promoting International Friendship through the Churches which was held in Holland in Spring, 1930, has addressed to our Commission a message signed by Pasteur K. Anet and Professor Wilfred Monod in which they expressed its sympathy with our work and recognises our lofty aims.

ADOLF DEISSMANN,
Chairman of the Commission.

CHURCHES AND LABOUR COMMISSION

The Commission met at Chexbres on the August 29th, 1930.

Present:

Members:— Rev. Pastor Gounelle, President;
Dr. Thélin, Secretary;
Prof. Philip.

Invited:— Pastor Menn (Düsseldorf)
M. Amelink, General Secretary of the International Federation of Organisations of Evangelical Workers;
M. J. Haas-Schneider, Secretary of the Swiss Federation of Evangelical Workers;
M. Ch. Schürch (Berne)
Pastor Brémond;
Dr. Schönfeld;
Miss Boswood (representing Rev. P.T.R. Kirk);
Dr. Ehrenström (Sweden).

A complete report of their deliberations cannot be given here, and as usual we give only their most important resolutions.

I. **Members of the Commission.**

There was no formal election of new members, but the question of the definite composition of the Commission remains on the Agenda. It is more and more apparent that, to assure the authority of the Commission in the "World of Labour" (for the definition of this expression, see the report of Eisenach) important alterations will be necessary. With regard to this the Commission has already made decisions on the following principles:

(*a*) It is necessary that the Commission — while maintaining the closest contact with the other Commissions nominated by the Continuation Committee, and especially with the Institute Commission from which it has already received the greatest support, -- should, like all the other Commissions, be autonomous.

(*b*) This autonomy naturally implies that the Commission should have its own Budget as have other Commissions. In this report we express the desire that we should receive our finances direct from the Treasurer of the Continuation Committee.

(*c*) The Commission decided that relations should be maintained with all the principal labour organisations, in which may be found adherents of the Churches who are represented in our Movement, but that these groups shall not be represented as such by delegates sent by the Committees interested, but the Commission will keep in touch with these groups by personal contact through those whom it will choose or has already chosen, while being assured that these persons are true representatives, and that they have the necessary authority in the centres of interest.

(*d*) In a general way the Commission decided to reorganise the contact with the Employers, Co-operative and other Organisations, with a view to securing a better understanding. The decisions on the principles indicated in (*c*) apply equally here.

(*e*) The Commission follows with great interest the activities of the International Labour office which assure the collaboration of Governments, Labour and Employers' Organisations. It maintains all possible contacts with regard to the constitution of the social official institutions, and has always found most welcome co-operation from the Director of the International Bureau.

The Commission is interested to note the importance given by M. Albert Thomas in his annual Report to the Stockholm Movement and calls it to the attention of the Continuation Committee.

II. The International Week "Churches and Labour".

The Commission recalls to the Continuation Committee its decisions in this respect (see the Eisenach Report). It has not been possible to carry out exactly the programme of 1929. The Commission however noted in its last session the preparatory work which had begun. Various consultations have taken place during the year, and a Conference of experts called by the Commission of the Institute was held in London last July. The Commission received their Report and after an exchange of points of view it was decided to put the following on the Agenda: (i) *Unemployment.* (ii) *Rationalisation.* This week, which will also bring to light the aims of Stockholm, will have the essential character of a week of study and will follow up the efforts made under the auspices of the Institute. To allow for proper preparation and to secure the necessary co-operation, especially in a wise choice in the interested centres, the Commission has decided to hold this Week in 1932. All preparations will be energetically pursued in co-operation with the Commission of the Institute. The latter has already important preparations in hand concerning the proposed subjects and will be, without doubt, able to secure the necessary information. The Continuation Committee is requested to set aside in its Budget of 1931 a special sum for preparation and in that of 1932 will be asked in due time to provide for the week itself.

The Commission is certain that it will receive the warmest support from the Continuation Committee for this proposal, which will be one of the most important evidences of its work during the next few years. For in doing so, the Commission will enter into true contact with the "World of Labour", not merely for the superficial examination but for the profound and urgent study of the problems which agitate the whole world. Organised in conjunction with the Commission of the Institute, and perhaps with the other Commissions in such a way as to combine every effort and to avoid all duplication and waste of money and energy, this week should prove a very important event.

III. Documents.

The Commission received a paper from Dr. Ehrenström, Swedish collaborator of the Institute, on the "Relations of the Churches of Various Countries with The World of Labour." It has decided to submit this paper for examination by members of the Commission and to communicate their replies to Dr. Ehrenström.

IV. **Propaganda.**

The Commission is convinced how necessary and useful it would be to distribute certain documents, relative to the Stockholm Movement, in the "World of Labour". An understanding on this subject between the Press Commission and the Institute Commission is very desirable. The idea is that leaflets and pamphlets which should contain for example, the Message of Stockholm and the conclusions of its Commissions etc., should be printed. The Institute has already printed an important publication on "Social Programmes", but no popular leaflets have been issued. We have decided to take up this matter.

V. **Budget.**

The Budget of the Commission will be submitted as usual to the Continuation Committee.

YOUTH COMMISSION

During the year The Youth Commission has met on two occasions in Geneva. At the first meeting in November, arrangements were made for a joint committee, along with the World Alliance of Churches, W.S.C.F., Y.M.C.A., and Y.W.C.A., for the organisation of the Week of Social Study. These arrangements were well advanced by February 19th-21st, when the Commission gave formal approval to the plans which had been worked out by M. Guillon and his colleagues; and it gives them much pleasure to submit the following Report of the School:-

A SOCIAL STUDY WEEK

The Social Study Week organised by the Youth Commission of "Life and Work" took place in Geneva on June 9th-13th, 1930, with complete success. The delegates were not numerous; some churches could not send any delegate because of lack of money, others seem not to have understood the value of such a week for Christian youth to study scientifically the social problems, in order to become able to find some helpful solutions. Only 28 delegates (17 ladies, 11 gentlemen) attended this Study Week from outside at Geneva, but they were well chosen.

Messrs. Iwao Ayusawa, of the I.L.O., Loosli, Johnston, of the I.L.O., Schürch, secretary of the Swiss Trade Union, Schönfeld, of the International Christian Social Institute, Le Seur, pastor in Eisenach, Ch. Guillon, Y.M.C.A. World's Committee secretary, Ad. Keller, Director of the Int. Christian Social Institute, Thélin, of the I.L.O., spoke on: "Economic interdependence of the world", "Industrial relations and professional

organisation", "What are the Churches and religious communities doing for the social education of Youth." "What should they do?" "The task of the Stockholm Youth Commission for the training of leaders."

The delegates listened, but they also asked questions, they shared their ideas, they formed their own opinions and sent conclusions to the Continuation Committee; these show no presumptuousness, but a desire to eliminate prejudice between youth and the Churches, in order to win the former for Christ.

The delegates visited the League of Nations, the I.L.O., the Int. Red Cross, the Save the Children International Union, the J.J. Rousseau Institute, the Int. Bureau of Education and the Historical city of Geneva.

A public meeting in the Salle Centrale gave the opportunity for hearing delegates:— Miss Winter (Australia), Miss Wolstenholme (Great Britain), MM. Jousselin (France), Lindström (Sweden) and Rodeberg (Germany) say "What Youth expects from the Churches on the social standpoint":— more love for people, more interest in social matters, to renounce the idea of being the only institution working for the well-being of the community.

Delegates were received by the people of the town. The Week closed its accounts with a surplus, having no money to ask from "Life and Work."

Delegates took Holy Communion on the last day of the week, and one can say that a spirit of fellowship inspired the whole Week. It was decided, subject to the approval of the Continuation Committee, to hold next summer (1931) a Study Camp in Austria.

* * *

The Commission are greatly gratified that the first gathering of this kind was so highly appreciated by those who took part, and commend the conclusions reached (see below) to the sympathetic study of the Continuation Committee, without necessarily accepting them at every point. They heartily endorse the suggestion made in the last sentence above, but consider that the Social Study Week, being concerned especially with the social message of the Church in its international aspects, should again take place in Geneva in the summer of 1931, at a date to be fixed after consultation with other bodies interested.

Salonica Conference

Much of the energy of the Joint-secretaries, especially Dr. Visser t' Hooft, has been spent in preparations for the above Conference. He travelled to Athens with Dr. Mott at the end

of February and in conference with various leaders of Work among Youth in Orthodox countries was able to draw up plans for a meeting of between 60 and 70 delegates from different Orthodox Churches, with a small number of participants from Western Churches. The draft programme provides that the first day should be devoted to a Survey of the present Situation of Youth in Orthodox lands, and of the educational work among them of the Church, the School, and Youth Movements. The subject for the second and third days will be, — "Orthodoxy, Modern Culture, and the Youth of the Present Day", and that for the last two days, — "Methods of Religious Education" — both main divisions being treated under various sub-headings.

The Commission are glad to report that His Grace the Metropolitan of Salonica has accepted the Presidency of the Conference, and that the sum required of Swiss francs 6,000 has now been obtained.

They have remitted to Dr. Visser t' Hooft, in consultation with Drs. Alivisatos and Zankow, to invite 5 or 6 representatives of the Western Churches to be present at the Conference.

Coordination Committee

This Committee which it was decided at Eisenach to inaugurate, has not yet been able to meet, and it was decided to appoint Dr. Stange and Monsieur Guillon as the Commission's representatives; and to charge Monsieur Guillon with the duty of convening the first meeting at a date when members are likely to be in Geneva. The Coordination Committee would then appoint its own Chairman. It was further reported that the Faith and Order Continuation Committee had taken steps to promote interest in the Lausanne Movement among young people, especially students, and it was decided to invite the Rev. Canon Tatlow to join the Youth Coordination Committee for the ensuing year.

Other work

Plans for publications or other new developments have had to be postponed till after the Salonica Conference. The Youth Commission and the Continuation Committee will now require to give careful consideration to the question whether the former is in the future (1) to act mainly as a clearing-house for information as to the activities of the various International Christian organisations working among Youth, and as to the needs of unoccupied fields, and the experience of bodies which have adopted new methods; or (2) to draw up a programme of further conferences and publications for which it would be directly responsible.

If the latter alternative is decided on, the question of staff will at once become urgent. Meanwhile the Commission express their hearty thanks to M. Guillon and Dr. Visser t' Hooft for what they have accomplished in a period when they have been burdened with much other work.

Staff

Dr. Visser t' Hooft having expressed his desire to be relieved of the Secretaryship of the Commission after the close of the Salonica Conference, the Commission feels that it must regretfully accept his resignation. They suggest that Monsieur Guillon should suceed Dr. t' Hooft as secretary, and that Mr. van Kirk and Miss Dingman be associate secretaries. They are glad that they can still look forward to Dr. t' Hooft's co-operation as a member of the Commission, particularly in regard to work in the countries to be represented at Salonica.

The following conclusions are now submitted:

1. The Commission, feeling the urgent need to extend the influence and work of Stockholm beyond the ranks of young people in the international Christian organisations, asks for authority to communicate, where necessary, with leaders of work among the Youth of the Churches, as well as with members of the Council itself.

2. The Commission adopts the proposal of Bishop Rogers and declares its readiness to do what it can to promote visits from leaders interested in the work of Stockholm to conferences on summer camps in other lands.

3. The Commission recommends members of the Council to secure the nomination of representatives of youth as members of Sections and of the Council itself.

CONCLUSIONS ADOPTED BY THE SOCIAL STUDY WEEK

After having heard competent men on the economic interdependence of the world, industrial relations,rationalisation, and what the Churches should do practically for the social education of youth, the delegates discussed these questions first in public meetings, secondly in commission meetings and afterwards adopted the following: —

a. Economic Interdependence

In spite of the economic interdependence of the world to-day, there is a merciless struggle of every nation against every other

nation, manifested by "customs-war", carrying with it in an unparalleled degree overproduction and permanent unemployment. We think it is the duty of Christian youth, in order to take up its responsibility, to study the facts, to keep their eyes open to the nature and extent of the economic interdependence and to formulate a constructive interpretation from the Christian point of view.

As regards the ways and means to smooth out the economic differences and the economic struggle between the nations, the efforts of the economic Committee of the League of Nations and the International Labour Office claim careful attention. Why the International Conventions often tend simply to veil unchanged conditions with an agreed euphemistic formula, the real effects of these conventions on the social situation of the workers, should be made the object of searching study. Efforts must be made in each land to win public opinion for real application for these conventions and to uphold the application.

The efforts at international co-operation in the economic sphere have not produced marked signs of an improvement in the economic and industrial world crisis. Against the fatalistic view, that the inexorable laws of the economic processes make any human interference illusory, and a control of the industrial world crisis impossible, we hold the firm conviction that the actual situation is not to be considered exlusively as a result of any inescapable economic determinism, but as being the fruit of human failure. It is in the hands of man to use the economic laws, so as to serve primarily human ends and needs. The way in which the investing of capital was made nationally and internationally appears to be one of the principal causes, if not the principal one, of the world crisis. We propose, therefore, a serious critical and searching study of the national and international working of financial policy, with a view to judging it from a definitely Christian standpoint. The criteria thus developed, will lead to specific claims of the Christian conscience in regard to the placing and furnishing of capital, in the life of the nation and of the world.

b. Industrial Relations

The industrial relations, which it is sought to develop between the different groups associated in production, ought not only to contribute to the improvement of technical procedures but ought above all to obtain an improvement of the general state of feeling and the respect of all values, especially of human dignity.

Rationalisation is considered as a necessary means for industrial efficiency, the guiding principle of which is service, in meeting human needs and furthering the welfare of men.

Rationalisation should not be devised merely as a weapon for competition and to make more money. Its benefits should, in an appropriate way, be shared with all groups of society.

Since rationalisation together with the effects of the present financial policy has contributed in bringing about permanent unemployment for millions of people, the speed and extent of rationalisation should be determined by a joint authoritative body representing all interests and parties concerned. Employers and employees, producers and consumers should cooperate, to prevent rationalisation from becoming purely an instrument of more bitter competition at home and abroad, and to make it instead a means for the renewal of industrial relations, and for the gradual elimination of permanent unemployment.

Since rationalisation tends, at least for the initial period of transition, to throw men — employees and employers — out of a job, society has the duty of providing for work and, as the case may be, the maintenance of these victims of industrial progress.

c. Trade Unions

Both as regards economic interdependence and rationalisation, the rôle of the workers' groups is of the greatest importance. These groups should be inspired not only by the legitimate protection of their own immediate interests, but also by consideration of the interests of the community. The delegates are of opinion that the concentration of the strength of the workers is in harmony with the spirit of unity as conceived by Christianity.

We deplore the fact that particular circumstances obtaining in a number of continental countries, have made inevitable the splitting up of the labour movement in view of the resulting increased bitterness of the struggle in industry. We consider it to be the task of all Christians, and especially young members of any type of trade unions, and in particular of the "Christian" trade unions, to contribute effectively — while not giving away any fundamental conditions of the Christian religion — towards the bringing together of the existing differences.

d. Social Education

The social research agencies of the Churches and the International Christian Social Institute at Geneva, are expected to furnish necessary information, as to prepare outlines and encourage in every way the study of these questions. One would profit by the use of all documents, issued by this Institute, and in particular of the Stockholm Review. Social scientific

literature for the education of leaders is necessary. Later on general literature should be published.

The Christian youth organisations should organise permanent study groups, centering their interest in the questions mentioned at the beginning, as well as and particularly in the problems of the juvenile workers. Efforts should be tactfully made by the study groups to establish co-operation with youth of the proletariat. The Churches should remember the masses of those young people, who are not included in any religious group, the youth which they must learn to know in order to win them for Christ.

The method of social education which seems to have produced the best results up to the present, is that of camps, subject to two conditions: the members who participate must previously have been prepared for the studies to be undertaken, and the work accomplished during the camp should be continued later. In view of the gulf existing between the Churches and the proletariat in our time, we believe it to be necessary for the leaders of the Churches to live the life of the workers for a certain period, placing themselves in exactly the same conditions as that of employees. We recommend the students of theology to associate with the Christian youth groups composed of workmen and employees, in order to know them and their problems.

e. Social Action

The Churches would gain in employing rationally the young men who have been trained in organisations working methodically, to carry on the social work of the Churches; and in making use of all the social education forces now being undertaken.

We ask for an increasingly close collaboration between the different youth organisations, between themselves and the Churches, and we desire that the Christian Movements be represented in the Universal Council for Life & Work.

We recommend the formation of groups of "Stockholm Companions".

We wish that the national representatives of the Continuation Committee be chosen so that they may really co-ordinate, each in one's land, the national efforts to realise the principles of Stockholm.

f. Conclusion

As regards economic interdependence, as well as industrial relations and rationalisation, the reports and conclusions of the Stockholm Conference, if they indicate some general tendencies, are far from being sufficiently precise and complete.

We think, however, that the few opinions given above, in view of future action, are in harmony with the intentions of the Conference of the Churches. We recall in this respect that in its message, the Stockholm Conference declared that: "In the sphere of economics.... the soul is the supreme value, and that it must not be subordinated to the rights of property or to the mechanism of industry"; " that industry should not be based solely on the desire for individual profit, but that it should be conducted for the service of the community." "Co-operation between capital and labour should take the place of conflict so that employers and employed alike may be enabled to regard their part in industry as the fulfilment of vocation."

We recall and adopt the statement according to which it is necessary that the conditions of modern industry increasingly approach the Christian ideal; for this we wish that the Churches deeply rooted in the Holy Spirit become centers of common service to our neighbour and the world, so that every human being, whatever may be his disposition, party or reputation, may find there a place of refuge, a home where he will be taken seriously, where a real attempt will be made to understand him and where his wants and desires will meet a helpful response; in such communities we advance towards the Church for which we are all waiting and longing, the Church which is a synthesis of faith and love, individualism and social universalism.

COMMISSION ON COOPERATION WITH THE ORTHODOX CHURCH

(Bishop of Chichester, Chairman.)

The Commission has held one meeting and as a result of full discussion agreed on the following points, and two Recommendations to the Council:—

1. The Orthodox Churches shall be invited by the Council to arrange for a meeting among orthodox representatives in order to consider a more effective organisation among the Churches in relation to the Council.
2. A Report of the Christian Social work already existing in the different orthodox Churches should be prepared for presentation to the Council in 1931.
3. For the purpose of arranging the meeting among Orthodox representatives, and preparing the report on existing social activity in the Churches the Council should be asked to vote a sum of £50.

4. It is not desirable to appoint a special officer or organiser of the Council for special Life and Work propaganda in the Orthodox Church.
5. The Commission is impressed by the value of the joint conferences which have taken place and are to be continued between the Orthodox and theologians of other Churches.
6. The Commission hopes that advantage will be taken of the opportunity offered by the Conference of Orthodox Christians and others at Salonica in November, under the auspices of the Youth Commission, to interest the Orthodox in the Life and Work Movement.
7. The Commission believes that reports of the annual meetings of the Council in the press, and addresses by the Orthodox members of the Council at meetings in their own countries, would be useful in increasing the interest taken in the Movement.

Recommendations:

I. That the Council send an official communication to Archbishop Germanos, as Head of the Orthodox Section, asking him to take such steps as he thinks most practical in order to secure a meeting of Orthodox representatives for purpose of discussing a more effective organisation of the Orthodox Churches in relation to the Council.

II. That the sum of £50 be voted towards the expense of these meetings, and the preparation of a Report on the social activities existing in the different Orthodox Churches.

INTERNATIONAL CHRISTIAN PRESS COMMISSION

REPORT OF ACTIVITIES, 1929-30

(1) Literature Service

The International Press Commission during the year further increased its activities in several directions, first and foremost by its information service whose progressive development has been the special task of the Commission. It is increasingly evident that little is known among the mass of Church people of the aims and work of the Œcumenical Movement at the present time. To remove this ignorance is the supreme task of the Commission. The circulation of reports on the activities of the Life and Work Movement, its various Commissions and

allied Œcumenical Movements, is helping to make our aims known. The reports are circulated to about 300 Christian Press Centres; to the editors of Christian journals and interested Church leaders in the various countries and continents. These reports are sent in the language in which they are written, and also in English, French and German.

The special task of our information service is the preparation of reliable and impartial reports on religious persecution in Russia. The co-operation of a number of persons well-acquainted with Russia has been secured, and the Soviet Press has been regularly studied by these experts.

The information service which has included 22 news-letters in the course of the first six months of 1930, covered the following subjects:—

"The new School-Regulations in Yugoslavia"; "The Churches' help for China"; "The Christian Social Council in Great Britain"; "The Christian Churches protest against persecution in Russia" (3 articles); "The Prussian Synod and distressed Christians in Russia"; "What is happening in Russia" by Dr. Schabert; "Letters from Russia"; "The Œcumenical Calendar"; "The resolution of the Presidents of the European, British and Orthodox Sections of the Life and Work Movement regarding Christian persecution in Russia"; "The Russian restrictions regarding religious organisations"; "The flood in the South of France"; "Famine in China"; "The Seventh Lambeth Conference"; "The 400th anniversary of the Augsburg Confession"; "The 900th anniversary of Christianity and Union of Norway"; "The new Constitution of the Austrian Council of the World Alliance for International Friendship"; "A German's lectures in France" (Prof. Dibelius); "The Founding of a Dutch Press Bureau"; "Christian persecution in Russia"; (the Anti-Church five-year-plan; the Campaign against Easter; an international Anti-Church Day); "Can we help China? — an appeal to the Christian conscience"; "Help for the Assyrians"; "A day of Prayer and Thanksgiving in Sweden"; "A message from Archbishop Söderblom"; "A resolution from the American Committee for Religious Rights of Minorities to the persecuted Christians of Russia"; "The meeting of the Life and Work Committee in Chexbres"; "The opening of the Dutch Christian Press Bureau"; "Practical peace work"; "To the persecuted Christians in Russia"; "The regional conference of the World Alliance in Utrecht"; "The Church and the Home"; "The Experts' Conference in London"; "Help for China"; "The declaration of the Metropolitan Dionysius of Warsaw on the persecution in Russia".

Also a circulation of articles was regularly maintained. The "Œcumenical Letters" were favourably received and were

published in several languages. During last year among others the following letters were prepared:—

"The impressions of the Life and Work Committee at Eisenach" by Dr. Tippy of New York; "Letter from Scotland" by the Rev. Hamilton, Edinburgh; "Letter from Sweden" by Dr. Engeström, Upsala; "Letter from America" — Dr. Lynch; "Letter on the Greek Orthodox World", by Dr. Zankow; "Letter from France" by Pasteur Jézéquel; "Letter from Canada" by Rev. Philips Jones.

In preparation are letters from China, from England on the Lambeth Conference, from Holland and other countries. A series of Œcumenical pamphlets is in preparation.

(2) The work of organisation.

From the first, one of the most important tasks of the Press Commission has been to encourage the establishment of Christian Press associations and press centres through the co-ordination of the existing work of press organisations of the various countries and churches. In addition to the press centres which during last year were created in France, Austria, Switzerland, Poland and Yugoslavia, there is now, under the leadership of the Dutch Christian Press Commission (Chairman Prof. Dr. van Veldhuizen of Gronigen, and Vice-Chairman, Prof. Dr. Grosheide of Amsterdam) a Dutch Christian Press Bureau which has already begun work with energy and vigour. Its opening took place on the 13th May, 1930, in Utrecht under the Chairmanship of Prof. Hinderer of the International Christian Press Commission.

(3) International Handbook of the Christian Churches.

The Life and Work Continuation Committee at its meeting at Eisenach 1929 declared itself in favour of an international handbook of the Christian Churches, and authorised the Press Commission to prepare this handbook. It should contain statistics of the complete membership of the Churches; a full list of all the leading personalities and officers as well as summaries of the activities of the Churches. That such a handbook would meet a real need there is no doubt whatever. Since difficulties of collecting the material are exceptionally great, it was clear from the first that these difficulties could only be met if the Press Commission could secure the co-operation of the right persons in the various Churches.

The Press Commission is deeply indebted to all the friends who have helped in gathering the material together. If in spite of the generous help given by the representatives of certain

Churches in many countries it has not been possible to include all the material in its entirety, this defect is inherent in the task itself as I have mentioned in the foreword to the handbook.

COMMISSION ON CO-ORDINATION WITH OTHER ORGANISATIONS

Chexbres, September 3rd, 1930

Present :—

Faith and Order	World Alliance	Life and Work
Prof. Choisy	Prof. Siegmund-Schultze	Bishop of Chichester
Canon Monahan	Prof Alivisatos	Dr. Atkinson
Prof. Zankow	Lord Dickinson	Dr. Stange
Pasteur Merle-d'Aubigné.	Pasteur Jézéquel	Dr. Keller —
	Rev. W. P. Merrill	Mr. Steele (minutes secretary)

The meeting was called to order with the Bishop of Chichester in the Chair at 2 p.m.

Discussion took place regarding the holding of the annual meeting of the three organisations in the same city, or near together.

It was stated that the Faith and Order Committee would meet from August 18th to 21st, 1931 in England, probably in Cambridge; and that it was at present proposed that the Life and Work Executive Committee should meet from August 22nd to 29th; and the World Alliance from September 1st to 5th, 1931.

Agreed that the period August 18th to September 5th be fixed as the dates for the annual meetings of the three organisations; and that further consultation should take place between the Secretaries of the World Alliance and Life and Work before their dates were finally fixed.

Agreed that the Secretaries of each organisation should meet together, preferably just before the annual meetings, for joint discussion. If personal conferences of the secretaries is not possible, contact by correspondence is desirable.

Agreed that the secretaries of each organisation should exchange the publications of their respective organisations, and send them to their respective central offices.

Agreed that it is desirable that Faith and Order, and Life and Work, as having offices established in Geneva, should co-operate with other Christian organisations in Geneva in the building up of a common Christian Library.

Agreed that in countries where a joint financial appeal is possible, these appeals should be encouraged.

Some discussion took place regarding the overlapping of the Theologians Commission of Faith and Order and that of Life and Work.

The meeting adjourned at 3.30 p.m.

RELIGIOUS PERSECUTION IN RUSSIA

Professor Monnier said :-

"I thank you for granting me this opportunity to give you personally the message from the Protestant Federation of France in regard to the Russian persecution.

"We know how much the Œcumenical Council is preoccupied with this sad problem. The World Alliance has already spoken.

You are the Œcumenical Christian Council. Behind you are 300 million men. When the heretics were persecuted formerly in Russia, the Evangelical Alliance demanded an audience with the Tsar. The Tsar received them and the persecutions were stopped. Is this not the moment for the representatives of Christendom to beard the lion in his den and ask for bread for our brothers ?

"But in that distant land are ministers of Jesus Christ who are refused the right to live by being deprived of their bread-card. They are dependent on gifts from their parishioners; and as the peasants are now reduced to bondage it will be more and more difficult for them to provide the nourishment for these priests. The Œcumenical Council knows how to be tactful. We are told that the persecution has been for some time lessening. This proves that the manifestations of last spring have been of some use. The situation of the Churches must for the moment depend on the Russian laws. This will mean the cold-blooded destruction of religion by legal action instead of by arbitrary and ruthless violence. To conform to the laws, the situation of the Churches is not less terrible. According to the latest news, moreover, the persecutions have begun again. The Soviet press declines at the moment to report the attacks on liberty which have lately filled its columns. But behind this wall of silence Christians continue to suffer. And the Soviets are beginning to believe that the Christian world thinks no more of them. Is not this the hour to speak anew ? May God inspire us and bless what we do for our brothers."

Declaration regarding Religious Persecution in the Soviet Union

The Universal Christian Council for Life and Work, in which representatives of the Orthodox, Anglican and Evangelical churches are united to witness to the truth of the Word of God,

and to give practical expression to Christian love during its session at Chexbres (Switzerland), has considered the declaration made by its President on March 15th, 1930 regarding the grievous attacks on liberty of faith and conscience in the Soviet Union. It would like to endorse that declaration with full conviction, but refrains from expressing any opinion on the general question of the new economic order in the Soviet Union.

The Universal Council assures the Christian people of Russia of their deep sympathy which has been intensified by the news which they have most recently received. They urge the Churches to continue in prayer for those who are persecuted, and to take all possible steps in order to check these persecutions, through the governments of their respective countries, through the influence of leading economists and others, and in other friendly ways.

The Universal Council requests its Presidents and Secretaries to take measures for the relief of the suffering and imprisoned members of the Christian communion and other religious bodies within the Soviet Union.

Chexbres, Vevey, September 4th, 1930.

Universal Christian Committee for Life and Work.

President of the German Evangelical Church Federation D. *Dr. Kapler*, President of the European-Continental Section and of the Universal Christian Council for Life and Work.

The Rt. Rev. the *Lord Bishop of Winchester*, President of the British Section.

Metropolitan of Thyateira *Archbishop Germanos*, President of the Orthodox Section.

The Rev. *Dr. Cadman*, President of the American Section.

PUBLICITY SUB-COMMITTEE

Recommendations

The special committee appointed by the Council and charged with the responsibility of considering the future of the review "Stockholm", as well as the other publications of the Stockholm Movement, met on September 1st, with the following members present:—

The Archbishop of Upsala; Bishop of Chichester; Mr. Leiper; Dr. Kapler; Dr. Titius; Pasteur Gounelle; Dr. Müller; and Dr. Atkinson as convener, and agreed:—

1. That the Review should be continued.

2. That the Bulletin should be discontinued in its present form and merged with "Stockholm".

3. That the cost of the review should be paid out of the money appropriated for printing and publications, and made a regular charge upon the budget of the Council.

4. It is understood that the cost of the review will not exceed the amount paid as a subsidy to it during the last three years by the European, British and American Sections in rotation. This amounts to £350 a year. Inasmuch as the cost of the bulletin is approximately £200, it is confidently believed that a saving can be made also in other directions that will almost meet the expense. And if the budget as agreed is paid promptly and fully by the various Sections, no difficulty need be encountered for the current year.

In order that there may be as much saving as possible, it is suggested by this Committee that the Editorial Board seek to secure the articles without payment to the authors, urging that the writing be done as a contribution to the Stockholm Movement.

5. It was suggested and agreed by the Committee that the possibility of issuing a news-letter or news-sheet for the information of individuals and the use of Church periodicals throughout the world should be explored. This matter to be referred to the new Executive Officer.

REPORT ON THE ATTITUDE OF THE INTELLECTUAL WORLD TO STOCKHOLM IDEALS BY THE FRENCH MEMBERS, GIVEN BY PROF. W. MONOD

The Œcumenical Council is undertaking a systematic enquiry into the attitude amongst the different social classes to the Stockholm ideals. This year it seeks the response in the French intellectual world. (But having spoken on this subject yesterday evening at a public meeting at Vevey — with the assistance of my colleague M. E. Gounelle — I will simply give a brief outline).

1. Out of forty million French people only one million are Protestants, upon whom the spread of the Message amongst the intellectual world depends, as the Roman Catholics do not yet collaborate with our Movement.

To attain this object, we must elaborate a general plan. First, we must get into touch with certain parliamentary, industrial, university, religious, and free-thinking organisations; issue personal invitations to well-organised meetings. Then we must gain access to pedagogic, literary and political revues, and

approach journalists, broadcasting organisations and cinemas. These forces of the day are composed of intellectuals; well informed, they can sway public opinion towards our ideal.

This is the immense task which would fall on the followers of the persecuted Hugenots. But in spite of their undeniable brilliance they often rest wedged between the black forces of clericalism, and the red forces of anticlericalism, with the lamentable result of the Revocation of the Edict of Nantes by Louis XIV.

2. Even in the interior of Protestant France the message of Stockholm is still too much ignored. It must be distributed to the congregation each year for the Feast of the Reformation; told to persons who have been confirmed, studied in Christian Unions, pastoral meetings, presbyterian councils, and Synods. Now the message has a principal importance in the history of moral thought. It marks a date in the annals of "practical christianity". It points out to those who think, as to those who pray, the road to follow to set Christendom, and through Christendom, humanity, on the roads leading away from world war.

3. In spite of difficulties, we have penetrated a little in the Protestant circle, through the pen. The Christian Social Revue has three thousand subscribers. In the name of the National Committee of Social and Political Studies, in the large hall of the Cour de Cassation in Paris, I expounded the problems raised by the Stockholm and Lausanne Conferences. In an outside seance, Pastor Jézéquel substantiated the principles of the World Alliance for International Friendship through the Churches. At the Normal Higher School, which trains professors for our colleges, a group of students asked me to speak to them on the reunion of the Churches.

In the Catholic press ("Revue de deux mondes", "Figaro" etc. and "Studies of Jesuit Fathers" etc.) there is a current of curiosity, sympathy or uneasiness in regard to the Stockholm Conference; the Pope himself, an "intellectual", has shown by the encyclical 'mortalium animos' that our Message appears to him worthy of attention.

One could cite many other encouraging examples. However, after all, our combined efforts and results represent still very little. Without doubt, to organise the necessary propaganda we must have a picked team and a full cash-box. But what is absolutely indispensable is the 'baptism of power', promised to the apostles. Literary men and philosophers smile at Christians who play at being intellectual; but they respect the disciples of Jesus when they do not shrink from boldness of prophetic thought and missionary testimony.

Action taken by the Churches regarding the decisions of the Stockholm Conference and of the Continuation Committee.

PRELIMINARY REPORT

by Dr. Georges Thélin

1. *Introduction:— Necessity for this study and the difficulties encountered.*

At Eisenach, the Council adopted the proposal that there should be a thorough investigation of the measure of support which the Churches accorded to the decisions of the Stockholm Conference and of the Continuation Committee.

At the Eisenach meeting, the Committee passed this proposal without discussion; since then, doubts have been expressed on various sides as to the possibility of clearly defining the action of the churches as regards the decisions of the Stockholm Conference and of the Continuation Committee. We are reminded, in particular, that certain declarations of the Stockholm Conference itself are, at the most, mere suggestions and not definite proposals or solutions of difficulties; that ordinary methods of enquiry (such as questionnaires, etc.) would be inadequate, etc., etc.

At the Winchester meeting, Professor Wilfred Monod proposed the following solution which was unanimously adopted "Concerning the Message to Christianity" (Winchester, English edition p. 24). In this solution he suggests the steps to be taken to ascertain to what extent the Ideal set forth by the Message to Christianity is gradually finding practical expression in everyday life. Since then, both at Prague and at Eisenach, Professor Monod has again brought forward this suggestion and has requested that it should be borne more and more in mind.

2. *Field of investigation. — Method.*

In order to ascertain what action has been taken by Churches as regards the decisions of the Stockholm Conference and of the Continuation Committee it is necessary:-

(*a*) to define these decisions,
(*b*) to consider in what way and to what extent they have been realised.

These are the two points considered in this preliminary report with the object of laying the foundation of a complete and systematic study, a study which can only be carried out with the co-operation of the Churches themselves and especialyl with that of all the members of the Council.

A) Message and Reports of the Stockholm Conference.

The reading of the Message and of the Reports of the Stockholm Conference at once reveal the fact that they contain, above all, a very large number of *general declarations* the aim of which is to draw the attention of the Churches and of Christian societies to the duties devolving upon them.

In this respect one might be tempted to say that it was the Message alone which was adopted by the Conference which has only made a note of the reports submitted to it; in this case, it would perhaps be a mistake to retain certain of the declarations of the report and to confine oneself to the Message alone. This step would not be without danger; it is a fact that the Message and the reports form a whole and that in order to understand the foundations of the Movement the "whole" must be taken into account. It appears, at least, that such is the general opinion. Does not the message itself moreover sum up, in its various paragraphs, the main conclusions of the Commissions. It therefore only seems just that one should consult the reports in order to become thoroughly acquainted with the foundations on which are built the decisions contained in the Message. For our part, we consider that the reports also contain suggestions and lay foundations on which further action may be built.

Side by side with the general declarations, whether contained in the Message or in the reports, there are to be found definite instructions relating to the action to be taken by the Churches and the Christian groups.

The following give a few examples:—

Commission I of the Conference (The Church and Economic and Industrial questions) proposed the abolition of child labour and the suppression of the causes of unemployment.

Commission II. (The Church and moral and social problems) states that "it is the urgent duty of the Church to deal decisively with the housing problem" (demolition of slums; cheap dwellings, etc.). It also brought under consideration the problem of living and working conditions in prisons. It raised the question of the right to rest and recreation, the question of the weekly holiday and of the organisation of healthily spent leisure. Finally it considered the problem of alcoholism.

Commission III. (The Church and International Relations) and its various sub-committees have in their reports, for example, clearly defined the attitude of the Christian towards war; methods of arbitration, importance of international institutions, (permanent Court of International Justice, S.D.N.), the problem of racial equality; migration, etc.

Commission IV. (The Church and Christian Education) has drawn up a wide programme of practical action.

B) Resolutions of the Continuation Committee.

Side by side with the general decisions (those regarding the management of the Committee, the Commissions and the Institute), which it has taken with a view to carrying out its mandate, namely "to continue the work already accomplished by the Conference and to ascertain to what extent the practical suggestions put forward may be carried into effect" (statement which shows clearly the intention to take action), the Continuation Committee has also repeatedly adopted definite proposals which complete or emphasise (one point or another as necessity arises) the declarations of the Stockholm Conference. This was especially the case with regard to the following:

(*a*) disarmament (see reports of the Prague sessions p. 16);

(*b*) alcoholism (see Prague p. 20, Eisenach pp. 30 and 73);

(*c*) the situation created in the orthodox Churches by bolshevism (Berne pp. 29 and 30); Earthquake disasters (Prague p. 8); famine in China (Eisenach p. 27), etc.

C) Systematic Analysis.

The following points must be borne in mind:—

1. The work of the Stockholm Conference and of the Continuation Committee have been and are only rendered possible by the fact that the Churches and Christian bodies, even before 1925, had already entered upon the way of practical christianity. The Stockholm Conference was the occasion for reviewing the whole situation. It would be most useful to establish this fact in a general report, to state precisely, as far as concerns the different points of the programme elaborated later at Sockholm, *what work had previously been done by the Churches and other Christian bodies.*

2. An attempt should then be made to state, still with reference to the Stockholm programme what has been done since the Stockholm Conference, taking into account:

(*a*) The action taken by the Continuation Committee itself.

(*b*) The action taken by the Committees nominated by it.

(*c*) The action taken by the organisations which it has set up (Institute, Press Bureaux, etc.).

(*d*) The action taken by the various sections of the Council — i. e. by the Churches, distinguishing where necessary within those Sections the action taken by the different countries.

(*e*) The action taken by the Christian organisations with which the Churches collaborate and which act independently (Y.M.C.A., Y.W.C.A., Home Missions, etc.) but which at the same time are linked with the Church.

(*f*) The action of movements such as the World Alliance for International friendship through the Churches and the International Missionary Council.

It must be emphasised that the mere fact of the sustained activity of the Continuation Committee, the setting up of its Committees and their work, the steps taken to develop well organised collaboration, constitute in themselves "action". It is surprising that much effort and time must be devoted to the organic construction and the strengthening of the Stockholm movement, and to the establishing and development of the necessary points of contact.

On the other hand, however, it is quite evident that side by side with this endeavour exists the duty of practical realisation. In order to carry out this general aim, the steps taken to give effect to the decisions of the Council should be systematically registered every year.

So that this general effort may be carried out, it is indispensable to draw up a complete list of the decisions of the Council and of its Commissions.

As regards the work of the Sections themselves, the minutes of the Committee contain résumés of the reports presented each year to the Continuation Committee. It is noticeable that increasing space is alloted to these reports for the later sessions; many of them have been published *in extenso*. However, the terms themselves, used in these reports are with one or two exceptions very general and this makes it difficult to get any exact or definite idea of the results obtained. With regard to this, it may be asked if, in the future, it would not be as well to request the Sections — while leaving them all necessary liberty — to draw up their reports according to a methodical plan, as this would permit of useful comparison and give an exact idea of the position.

This suggestion might also be considered in connection with general reports submitted yearly to the Council. (Report of the Executive Committee and of the General Secretary.)

* * *

It is by no means claimed that these suggestions are complete and any other proposals will be welcome.

It is quite evident that a statement such as this defining the position up-to-date, a statement which the Continuation Com-

mittee has declared itself prepared to undertake, cannot be the work of a single person nor can it be dealt with by summary discussion at a single sitting. It is a difficult but indispensable task not only for the outside world but for the churches and for all Christians. It must be carried out with tact and courage, not as a mere administrative task as if drawing up an ordinary report.

For this reason we make the following proposals to the Council:—

1. To give its verdict on this preliminary report and to give the various members the opportunity to make useful suggestions.

2. To entrust the Co-ordination Committee, if necessary, with new powers, to find out how this task may be carried out and to make a report at the next session of the Executive Committee and of the Council.

3. To consider the possiblity at the right moment of adding to the agenda of a further Stockholm Conference, a study of the results obtained since 1925.

REPORTS FROM THE SECTIONS FOR 1929-1930

Eastern Orthodox Section, by Archbishop Germanos:—

As no organisation of the Orthodox Section has up to the present taken place, I must confine myself to dealing with the question of the Œcumenical Patriarchate in Constantinople. I must frankly admit that in view of the present situation of the Patriarchate it has not been possible to do anything for our cause in Constantinople. There still exists on the part of the Turkish Government suspicion as to the relationship between the Patriarchate and the different churches abroad, and also to the Orthodox. One hopeful event may, however, be mentioned in this connection, namely that the long-desired meeting of representatives of the orthodox autocephalic churches has already taken place. It was not the intention of this meeting to occupy itself in detail with the questions in which the Orthodox Church is at present interested or even to determine in a formal manner the points of the programme of the forthcoming Synod. One point of my programme for the discussions of the Synod is the relationship between the Orthodox Church and the churches of the West, and to the movements which have proceeded from them. This I had to communicate to you in an informative manner. Finally I should like to point out that the Orient progresses slowly, and that it always needs us to spur it to further efforts. I hope that the Commission for the Orthodox Churches will contribute much towards this end.

Poland.

The following report was given by the Metropolitan Dionysius :—

In regard to the work of the *Stockholm* Conference the Orthodox Church in Poland has limited herself to the spread of the ideas and work of the Conference by articles published in our Church Review, and in pamphlets.

The two reasons for these limitations are :—

1. Most of the Orthodox Churches were, for a long time, hindered from taking part on a large scale in the organisation of the social life of the people.

2. The Orthodox Church in Poland finds herself under peculiar conditions now, as she has to devote her main attention and forces to the fundamental question of her internal organisation, and her relationship to the State, and, as she has at the same time to defend some of the most vital interests against the attacks of the Roman Catholic Church in Poland.

However, the representatives of the Church in Poland have undertaken some practical steps in the direction of the goal of practical Christianity proclaimed at the Stockholm Conference.

In June 1930, at the meeting of the Pan-Orthodox Commission at Mount Athos, — to prepare for the meeting of the preliminary Synod of the Eighth Œcumenical Council, — I proposed to include in the programme of the work of this Commission the question of the participation of the Orthodox Churches and the Orthodox nations in the international movement of social Christianity. This motion was adopted by the Commission.

One of the branches of Christian action, help given to those in need, has always been dear to the heart of the Orthodox Churches, even when they were under difficult conditions. The Orthodox Church in Poland has remained faithful to this tradition. It was natural that in the first place the eyes of the Orthodox Christians in Poland turned to their brethren in faith — the Russian Christians who were suffering terribly under Soviet persecution. An attempt has been made to help those Christians who are imprisoned in the terrible concentration camp of the Solovetski island. They are deprived of the most necessary things, they are clad in rags, they suffer from hunger and from cold, their religious faith is persecuted and derided.

Some help (of course very inadequate as they are very numerous) has been given in the form of money and food etc., thanks to the means which have been collected by the Orthodox people in Poland answering my appeal. This help to the prisoners of the Solovetski Islands must be continued.

The Orthodox Church in Poland thinks that as all the Christian world has expressed its protest against the persecution of the Christians in Russia, so must the Christian nations also be invited to participate in the material help and support given to the Russian Christians who suffer so terribly from starvation, exile and imprisonment, especially on the Solovetski Islands.

I think the Continuation Committee of the Stockholm Conference is well adapted for the purpose of the organisation on a large scale of help for these suffering Christian brethren.

Bulgaria.

Professor Zankow reported on the situation in Bulgaria, and said that a committee to spread the ideals of the Movement had been formed. Courses were being organised for priests on the Œcumenical work, and public meetings were being held on the social problems as seen from the Christian standpoint. It had been very difficult to bring together for friendly co-operation the various Orthodox Churches.

Continental European Section, by Dr. Kapler.

In the year 1929 from the 2nd to the 9th September, the German Evangelical Church Federation had the honour and pleasure of greeting the Stockholm Continuation Committee for the first time in Germany, at Eisenach, at the foot of the Wartburg. Judging from the comments of our foreign delegates I believe that the meeting gave our foreign friends valuable insight into the character and life of the German Evangelical churches and the German people, and I can testify that it was followed with keen interest by the German public. In the German press, religious and political, wide publicity was secured thanks to the energetic and efficient co-operation of the Evangelical Press Association and its capable Director, Professor Dr. Hinderer.

The example of the Stockholm Continuation Committee was followed by a number of other œcumenical organisations, which have held their meetings on German soil. At Bonn the Committee of the International Union for the Inner Mission and Diaconia met from August 28th to September 2nd. In Berlin from 5th to 11th August 1930 there was held the very largely attended 8th. World Congress of the Christian Endeavour Federation, and from 20th to 27th August 1930 the remarkable 1st European Congress for Bodily Exercises in the World Alliance of Young Men's Christian Associations. Also the Executive Committee of the World Student Christian Movement came, after its discussions at Waldenburg (Saxony) to Berlin on the 14th August, and on the 18th August the St. Olaf Lutheran Choir from Northfield, U.S.A., following upon the Olaf Festival

at Nidaros. All these associations were greeted by the German Evangelical Church Federation, and on occasion at special receptions. Nearly all these functions received wide publicity in the press, and contributed their share towards promoting understanding of the significance of the œcumenical movement.

This is true in a special measure of two fourth-centenary celebrations of strongly œcumenical character, and of the church action against the Christian persecution in Russia. The invitation of the Evangelical Provincial Church of Hesse-Kassel, of the Theological Faculty and city of Marburg to go to Marburg for the Fourth Centenary celebration of the Marburg Religious Conference on the September 12th to 14th, 1929, was accepted by an unusually large number of representatives of world Protestantism. A still larger and official participation on the part of foreign churches was that at the Fourth Centenary Celebration of the Confessio Augustana at Augsburg which, in conformity with the œcumenical character of this reformed confession, was from the first put on an œcumenical basis by invitations to the Protestant churches of the world and to the Church of England. But the demand for common action by the whole of Christian Germany was particularly in evidence in connection with the persecution of Christians in Russia. My efforts which led to the declaration of the European-Continental, British and Orthodox Sections and of our Hon. President, the Archbishop of Upsala on the 15th March 1930, were supported not only by the assent of the German Evangelical Church Federation and the authorities of the German churches, but also by the sympathy of large congregations of church people in Germany.

The German Evangelical Church Federation continues to support Dr. Schönfeld as research collaborator at the Geneva Institute. It is a welcome fact that the German Church authorities after receipt of the first two issues of "Studien und Dokumente" placed a considerable number of orders.

The German Evangelical Church Federation has been for some time endeavouring to secure closer co-operation between the German church organisations which are members of international associations. These efforts are being continued with the prospect of success. It is worthy of note also that the member of the German Evangelical Church Federation, Oberdomprediger and Vice-President of the Evangelical Supreme Church Council, the chief minister of the Old Prussian Church, was elected President of the German Council of the World Alliance for International Friendship through the Churches, and that Gen. Supt. Zoellner is on the Executive of the German Committee of the World Conference on Faith and Order (Lausanne).

It is very gratifying that journals of repute are giving increasing attention to the œcumenical movement. At the 4th Theologians' Meeting in Breslau on 5th to 8th, October 1930, Prof. Dr. Titius will speak on "The œcumenical movement and its theological problems."

Both in the synods of the German churches, and in particular in this year's Old Prussian General Synod, and at the German Evangelical Church Assembly held at Nuremberg in June of this year, the development of the œcumenical movement, and above all of the Stockholm movement, was the subject of report and discussion. At the Church Assembly it was characterized by a leading clergyman of the Old Prussian Church as "the wish of all", "that the œcumenical work be carried on in the same spirit and in the same successful manner as hitherto"; but it should be borne in mind that "whoever desires to work œcumenically must be able to let things grow and ripen".

In concluding the report on Germany I would like to sum up with one more remark. The œcumenical movement, and in particular the Stockholm movement, is recognised by the German church authorities and synods as an important and necessary part of church life, and is being zealously promoted by them to the best of their power. Also the German press, religious and political, has shown increasing interest in our œcumenical work. On the other hand, the œcumenical movement has not completely succeeded in taking firm root among the mass of church people. There are many reasons for this which I explained at our last year's meeting. First of all, a very important factor is the present political and economic situation of Germany; its hard conditions naturally make it difficult for the mass of our people to see beyond the elementary necessities of life. Then we must not shut our eyes to the fact that even in the really religious-minded and church-going circles of our German people frequently parochialism, loyalty to one's own communion, is far more strongly developed than a wider consciousness, the consciousness of belonging to a great religious whole, more strongly developed than the consciousness of the œcumenical community of the Christian churches. To find a remedy for this narrow outlook, and to lift the mind of our church people from the individual communion into the broader œcumenical atmosphere is one of the most difficult tasks but at the same time one of the most serious concerns of our church authorities, and of the German Evangelical Church Federation. We are hoping just at the present time to make progress, and the efforts of which I have made mention to bring into being closer co-operation among the different German organisations of œcumenical character are to have this as one of their more important aims.

Coming to the other countries of the European-Continental Group, I begin with *Switzerland* which has once more extended to us such a hospitable welcome. The Executive of the Swiss Evangelical Church Federation is studying the question as to how the different œcumenical organisations can be brought into fuller co-operation. The Swiss churches are kept informed regarding the Stockholm movement and the Geneva Institute by the Press Association established by the Church Federation. The Swiss Preachers' Society has organised study conferences for social problems. In order to make the congregations more familiar with Stockholm aims, the "Compagnons de Stockholm" have formed a working community in Geneva, which is also desired in other towns.

In *Holland* the Synod of the Dutch Reformed Church has invited the other churches to co-operate in the formation of a Church Federation by means of which an official relationship between the churches and Stockholm would be rendered possible. Several favourable replies have been received.

In *Roumania* it has not been possible for the Church of Siebenbürgen — which is in an extremely difficult situation — to carry on an intensive scientific work or attempt any practical work for Stockholm; but interest in the cause grows and an increasing number of people is being stimulated to study the movement.

In the Evangelical Church of Augsburg and Helvetic Confession in *Austria*, interest in the Stockholm work and especially in the Geneva Institute is being promoted by means of information published in the religious papers and lectures. The Supreme Church Council in Vienna draws attention, when opportunity offers, to the work of the Œcumenical Council, and has commissioned one of the 5 correspondents of the Institute appointed by it to send in for the journal "Stockholm" and for the Bulletin "Life and Work" reports on important events in social work in Austria.

In *Lettland* informative articles on the Stockholm work have been published in the Lettish and German religious papers.

Sweden, where our work began with the unforgettable Stockholm Conference of five years ago, has taken the lead in securing co-operation between œcumenical agencies. The Committee of the World Alliance for International Friendship through the Churches, under the presidency of Archbishop Söderblom, to which the representatives of different organisations belong, has constituted itself as the National Organisation of the Universal Christian Council for Life and Work. The Committee has been very active. In addition to foreign

œcumenical literature, it has circulated a brochure from the pen of its Secretary, Dr. Paul Sandergren, entitled "From Stockholm till Jerusalem"; has appointed cand. Phil Nils Karlström as editor of the journal "Kristen Gemenskap"; and has organised lectures. The Committee was represented at various œcumenical conferences abroad, notably in Newcastle and Cambridge, in Eisenach, Maloja and Avignon. To cover expenses the Committee receives an annual collection made in all the communions, of about 10,000 Kronen.

It may be further mentioned that Archbishop Söderblom's brochure on "Church and Peace" has appeared in English and Swedish. Also that representatives of the nothern countries, of Germany, of France and of Lettland, were present at the great ecclesiastical Ansgar Celebration in June 1930.

So much for the material I have received from the European-Continental Section.

France.

Monsieur Jézéquel, representing the French Protestant Church said:

"The Federal Council of the French Churches, in the course of the year 1930, has made a serious effort to make the work of the Stockholm Conference known and appreciated in France. This movement attracted wide attention in France. Its name is like a banner, although one does not know exactly what this Conference is and what it wants. It is high time to be precise in order to prevent the interest raised from vanishing.

Answering to a general demand, the Council of the Federation of the French Churches decided to create a Commission, called the Commission on International Questions, to be a link on one hand between the Stockholm Conference and the Federation, and on the other hand between the said Federation and the Churches.

This Commission was constituted. A president, M. le pasteur H. Monnier, and a secretary, M. le pasteur Lestringant, were named. Starting to work the Commission understood that the first thing to do was to secure its relations with an organisation which is nationally what the Stockholm Conference is internationally: this organisation is the Federation of social Christianism. The Association for social study and work constituted in 1887, reorganised in 1922, is the foundation of the Federation. Moreover other associations are in connection with it: the Social Service, the Salvation Army social works, the French Federation of Fraternities, the French section of the Christian Socialists Union.

The existence of this Federation raised a rather difficult problem because it has done a great deal towards the education of the French Churches on social matters. It is one of the organisations which created and are still working for the Stockholm Conference. It is presided over by the eminent economist Professor Charles Gide, and among its members are such men as the Professors W. Monod, P. Passy, and Pastor P. Doumergue. It has, especially, through the Review of Social Christianism, published by M. E. Gounelle, a great influence.

The new Commission could not be unconscious of such an important organisation. If it had considered it of no importance, confusion would have ensued. For example: thinking that the Stockholm Conference must work with a collectivity sympathetic to its ideal, the Continuation Committee recommended the creation of Christian groups of pioneers in which would enrol those who find in the teaching of Jesus Christ the true solution to the problem of the modern world. Now these groups exist in France, in the Federation itself. If the Commission on International Questions, answering to the appeal of the Continuation Committee, had undertaken to create such groups it would have overlapped with the Federation of Social Christianism, and this would have caused a great loss of power and time. A long and patient and effective effort had been made, of which it was of importance to take account so that the new Commission might profit by the work already done. There was then need to establish a co-operation regardful of the rights of everyone and able to draw from the various powers in action the best result for the common good.

On the motion of one of its members, M. le Pasteur J. Jézéquel, the Commission dealing with this problem unanimously decided:

That the Federation of Social Christianism would study in the meetings of its general Committee and in its Conferences, the questions previously studied by the Institute of Social Research, created at Geneva by the Stockholm Conference, and especially the adaptation of the solutions proposed by the Institute to national conditions. Then the Federation would propose its conclusions to the Commission on International Questions, which in its turn, after study, would propose to the Council of the Federation the conclusions considered worth while retaining, in order to enable the Council to put them before the Churches, and advise them to adopt these conclusions.

This agreement accepted by the Federation of Social Christianism resolves a rather difficult problem. It will enable the Commission on International Questions to profit by the long experience of the Federation, and to put this experience at the service of the Churches and of the Stockholm Conference.

It sets up between the Conference and the various Protestant social movements of France a link which hitherto did not exist.

A similar agreement has been made with another organisation :— the Commission on Moral and Social Work. This Commission was created by the Federation of the Protestant Churches, and is in direct connection with it. In fact it is more interested in moral than in social questions especially in the problem of relations between the sexes, family and marriage. Its activity concerns directly the Stockholm Conference. A regular co-operation between this organisation and the new Commission has now been set up, thus creating a complete link between the various associations of social Christianism and the Commission.

But the Commission did not limit its work to this. It considered that it could not be purely passive in respect of the Conference, that it had not only to undergo its impulsions, but to bring it its suggestions and wishes. Either on its own initiative or on the indication of the Federation of Social Christianism, it will inform the Continuation Committee of all the questions it wishes to be studied by this Committee or the Institute of Geneva.

It decided moreover to keep in close contact with the work of the permanent Commission constituted by the Continuation Committee in order to intervene when necessary.

It decided to undertake next autumn a campaign of propaganda in favour of the Stockhom Conference through lectures and distribution of tracts. And one of the members declared that he would take upon himself all the charges incurred by this last way of propaganda.

We are glad to inform the Continuation Committee that there is now in France an organisation which is officially asked to communicate to our Churches all that is undertaken by the Stockholm Conference, and to penetrate all the social and international relations with the spirit of God, and to get for it the sympathy and the active co-operation of the Churches. We may add that the new Commission has quite decided to fill its mandate.

British Section, by the Bishop of Winchester.

He said that the British Section much regretted the absence of Dr. Garvie who, for the first time, had had to miss a meeting of the Committee owing to the need of a well-earned rest. He felt that the reports of the Lambeth Conference were in line with the aims of the Life and Work Movement. The Conference had specially emphasised the need for a new appreciation of the nature of God, and he felt that its report on the doctrine of

God was one of the most important documents ever issued by the Bishops of the Anglican Church.

He then read the following resolutions:—

"21. The Conference affirms that the principle of trusteeship as laid down by Article XXII of the League of Nations' Covenant cannot be duly applied in practice without full recognition of the fact that partnership must eventually follow as soon as two races can show an equal standard of civilisation. Accordingly, the Conference affirms that the ruling of one race by another can only be justified from the Christian standpoint when the highest welfare of the subject race is the constant aim of government, and when admission to an increasing share in the government of the country is an objective steadfastly pursued. To this end equal opportunity and impartial justice must be assured. Equal opportunity of development will result where the nation faithfully discharges its responsibility for the education of all its citizens, in which the co-operation of both the Church and the family with the State is essential; and Christian principles demand that equal justice be assured to every member of every community both from the Government and in the courts of law.

"22. The Conference affirms its conviction that all communicants without distinction of race or colour should have access in any church to the Holy Table of the Lord, and that no one should be excluded from worship in any church on account of colour or race. Further, it urges that where, owing to diversity of language or custom, Christians of different races normally worship apart, special occasions should be sought for united services and corporate communion in order to witness to the unity of the Body of Christ.

"25. The Conference affirms that war as a method of settling international disputes is incompatible with the teaching and example of Our Lord Jesus Christ.

"26. The Conference believes that peace will never be achieved till international relations are controlled by religious and ethical standards, and that the moral judgment of humanity needs to be enlisted on the side of peace. It therefore appeals to the religious leaders of all nations to give their support to the effort to promote those ideals of peace, brotherhood and justice for which the League of Nations stands.

"27. When nations have solemnly bound themselves by Treaty, Covenant or Pact for the pacific settlement of international disputes, the Conference holds that the Christian Church in every nation should refuse to countenance any war in regard to which the government of its own country has not declared its

willingness to submit the matter in dispute to arbitration or conciliation."

He then referred to the Church's part in the Peace Movement since Eisenach. Particularly during the session of the Naval Conference it was felt that some demonstration of the Christian standpoint should be made, accordingly a united service was held on a Saturday afternoon at the City Temple, followed by a procession of 5,000 worshippers who walked to a second service in Westminster Abbey. All this showed that the British churches were at least in some measure alive to their duty to war and peace.

In connection with the pronouncement made by the Presidents of Life and Work in regard to the Russian Persecution of Religion, numbers of meetings of protest had been held in different parts of Britain, in which every effort was made to emphasize the non-political nature of the protest movement. Perhaps, however, the most effective incident was the Archbishop of Canterbury's speech in the House of Lords in which, dispassionately but very powerfully, he surveyed the whole situation and appealed to the British Government to do its part.

Further he called attention to the newly formed Christian Social Council in Britain, which is officially representative of the non-Roman churches. It works in the main through sub-committees such as a Committee of Research, a Committee on Education, and a Committee for the promotion of local Social Councils. These Committees have already done useful work, particularly the Research Committee, which has already published some of its results. The international department of the Christian Social Council is now identical with the British representation on the Continuation Committee of Stockholm. Alluding to the financial situation, he said that while Britain was anxious to do its part in the finances of the Stockholm movement, owing to the present financial stress, caused largely by bad trade and heavy taxation, it was a difficult time for raising money. He hoped, however, though it would not be possible to increase the amount given towards last year's budget, they would be able to maintain their contribution as before. Details would be arranged by their representatives on the Finance Committee.

American Section, by Dr. Cadman.

I wish to express to our European brethren and also those of Great Britain our warm appreciation of their unfailing hospitality to us as the delegates of the American Section, from the time of the ever-memorable Stockholm Conference of 1925 to this week in Chexbres in 1930.

During the past year we have been honoured with the visits of Dr. Simons, Dr. Deissmann,and Dr. Titius from Germany; M. Thélin from Geneva, and the Lord Bishop of Winchester from Great Britain. These, together with other visitors from the old world, have rendered invaluable service to the enterprise we have at heart, and their influence will long remain with us for our benefit.

Perhaps the oustanding event of the year's "Life and Work" in America has been the reorganisation of the Commission, the following description of which I owe to Mr. Leiper, our new secretary:—

'Since it was recognised that to a large extent the Federal Council of the Churches is working along identical lines with the Life and Work Movement, it appeared desirable to bring the two into organic relationship. At the same time there are Church bodies in America which are related to Life and Work but not affiliated with the Federal Council. The solution found was the creation of a new "Commission on Relations with Churches Abroad". The members of this commission constitute the American Section of Life and Work. Dr. Cadman is chairman of this body, and it contains in its membership some of the most prominent American churchmen. The first duty of the Secretary, the Rev. Henry Smith Leiper, was to represent the Chairman and the Federal Council at the celebration of the 400th anniversary of the Augsburg Confession at Augsburg and Nüremberg in June, and later at the International Congregational Council at Bournemouth, and the Experts' Conference on Unemployment and Rationalisation in London.'

Dr. Ernest Johnson and Dr. W. M. Tippy were very glad to serve in important consultations during the year at the office in Geneva.

We stand upon the Pact of Paris which repudiates war as an instrument of national policy and pledges America to join with all like-minded nations in world-wide disarmament by mutual agreement, and I believe our President and the political leaders of the nation are prepared to welcome proposals to this end. Although the London Naval Conference was perhaps more salutary for what it promised than for what it performed, it has replaced secret and competetive armaments with open and fixed agreements, and ended the possible rivalry between Great Britain and the United States, nor is it too much to say that the defeat of the Naval Experts' opposition to the London Treaty was caused by an enlightened public opinion for which the Stockholm spirit is partly responsible.

I would at this point refer to the splendid co-operation of other organisations such as the World Alliance, Foreign Policy

Association, the League of Nations Non-Partisan Association, Church Peace Union, American Peace Union, Conference on the Cause and Cure of War. Furthermore the Commission on International Peace and Good Will of the Federal Council headed by Dr. Gulick and Mr. van Kirk, has been practically one with the Federal Council's Commission on Relations with Churches Abroad in forwarding the projects which we unitedly undertake. Dr. Gulick has this summer again visited Europe.

The National Broadcasting Company of America has generously afforded us free transmission facilities on every Lord's Day, by means of which the ideals of Life and Work have been presented to our citizens upon a nation wide scale. This important ministry also extends to Canada, the Hawaiian Islands and the Panama Belt.

Despite considerable opposition the American Churches have sent $1,250,000 to the China Famine Relief Fund, of which I have the honour to be the President, and of which Mr. Leiper was a founder-director.

The American Committee on the Rights of Religious Minorities, of which our Secretary is a member, is actively engaged on behalf of our Russian brethren who are suffering for conscience sake. The Central European Bureau of Relief is now intimately related to our own Stockholm Commission, and there has been a generous response to its appeal. In addition to its usual commitments, this bureau has during the year also raised a special fund for Russian refugees.

The Federated Councils of Churches in practically all the large cities in the United States are worthy of note here. They derive constant suggestion and practical application of the Stockholm Ideals. Also they furnish an immediate field for the propagation of these ideals. What the Stockholm Conference discusses and recommends is known at once sympathetically by a thousand city church federations in America.

Bishop Rogers spoke on the need for youth councils being set up in the large cities of America.

Other Churches.

Canon Vernon spoke on behalf of Canada and said that the Social Service Council of Canada had appointed representatives to the British Section of the Committee. He promised that this Council would actively support the work of the Movement.

Printed by ATAR, Geneva (Switzerland)